

# The Japan Christian Quarterly

Sponsored by The Fellowship of Christian Missionaries

RAYMOND P. JENNINGS, *Editor*

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## THE MISSIONARY IN JAPAN AS *Person and Personnel*

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As a journal of missionary thought, *The Japan Christian Quarterly* welcomes constructive discussion of missionary work and problems. The Editorial Board may or may not agree with the opinions expressed by the authors of the articles.

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# JCQ

## The Editor's Exegesis

The Japan Christian Quarterly is a missionary magazine for missionary readers. Its purpose is stated as a "journal of missionary thought." Every issue of **JCQ** is prepared with this in mind. This time, however, we have given special attention to the missionary himself—the missionary as a person and as personnel. This issue is designed to take with you on your vacation this summer. Read it. Think about it. Read it again. We feel it will send you down from the hills, into the valleys, a better missionary. With this purpose and with a prayer that God will bless this issue in its MISSION, we send it on its way.

We think Theodor Jaeckel has done a magnificent job in describing the present spiritual situation of the Japanese. This is the situation in which we work and a better understanding of it will make us more effective in our ministries. Luther Copeland points to the future and the need for new terminology while Darley Downs answers pertinent questions about the past that help us in seeing today's situation and in facing the future. Jean Peters and Mrs. Williams take us into the area of our individual lives as they effect our work. Dr. Walker gives us a pat on the back — there are plenty who do otherwise — and Dr. Wilson, out of long experience, makes some practical suggestions about how to live with



that ever present, and often so impersonal, mission board.

Three of our co-laborers give glimpses of their work - each very different and each tracing the work of the Spirit. More than the music teachers in our midst will enjoy sharing the "Christian Philosophy" of music teaching that friend Burkhart has evolved. Vern Rossman, in a single article, tells us what is being done throughout Asia in the field of Audio Visual Aids and what Asia itself is doing! A Japanese pastor, through a sermon, reminds us of Evanston and our responsibility to "go forward." Add to this the book reviews and the insights into the Japanese press, news and personals - and we think you have a full Summer of good reading and more than enough "meat" for serious thought for several months.

BUT our "cup runneth over." In addition to this we have the rare privilege of publishing the "Spiritual Autobiography" of Dr. Emil Brunner. There are numerous periodicals that would pay dearly to have this opportunity. **JCQ** is grateful to Dr. Brunner for granting us the joy of publishing this, and to Otis Cary of Doshisha University (who has translated it into Japanese for publication), for his assistance in securing it. The Christian forces of Japan owe a debt of gratitude to "missionary" Dr. Brunner for his work here.

With this issue your present Editor concludes his term of responsibility in an active, direct way, for **JCQ**. Space prohibits naming the many to whom thanks are due. Miss Jean Peters and Miss Alice Alsop and the Editor's wife, however, could not go unnamed. For your Editor this has been a singular pleasure and, though the thoughts of furlough and opportunity for further study are appealing, it is with regret that he gives up this responsibility. His prayer is that you, the readers, may have gained from the Quarterly the pleasure and benefit that he has found for himself in editing it. The October issue will be in the capable hands of the present Associate Editor, Dick Merritt.

Until we meet again...

Yours in HIS Fellowship,  
Ray Jennings



## Editorial

*The missionary is both a person and personnel. Sometimes these two aspects are in conflict and when that happens the spiritual effectiveness of the missionary is impaired. In Japan in 1955 the missionary faces such conflicts. This editorial attempts to point to some solutions.*

### JAPAN — MISSIONARIES — 1955

Adam is facetiously reported to have turned to Eve, as they were making their enforced exit from the garden of Eden, and solemnly remarked, "My dear, we are living in an age of transition." Perhaps every age has claimed that characteristic for itself, but certainly no one would deny it to our age. To enumerate the myriad facets of the crisis of the present hour, or to reiterate the manifold phases of the last decade of change, would be to engage in the reiteration of trite euphemisms—to paraphrase the pulpit-slogans and political epithets of the hour. To state that Japan is in the throes of a crisis and undergoing a revolutionary transition is equally unnecessary. Suspended, as it were, on a thin thread above the web of world-communism, Japan is gripped with uncertainty and anxiety. Genuinely desiring peace and unquestionably dependent upon subsidy or trade in ever increasing degrees, hour by hour, consciously and unconsciously, Japan is drawn to a decision.

Some would like to think of this decision as a choice between Christianity and Communism, or, between Democracy and Totalitarianism. But the average Japanese does not see the choice this way. To him the choice is one between meager existence and comfortable living; between two undesirable alternatives—the choice to be, of course, in favor of that alternative which shall be most beneficial for Japan. And the average Japanese is not decided as to which alternative is more beneficial.

The Christian missionary in Japan stands up to preach or teach against this background of uncertainty and indecision and proclaims that Christianity is the answer—the only sensible road for Japan. Though he may try to diassociate himself from either of the alternatives and represent a "more excellent way," he is, by virtue of his birth or culture, associated with Western (so-called) Imperialism. The missionary knows that his is a message of a Changeless Christ—an Ultimate Solution, an Absolute Answer. But he is caught in a relative situation and the preponderance of relative factors not only seriously hinders him in his witness, but, of more critical concern, his vision of the Absolute is often distorted and the relatives too often exaggerated in importance.

The present hour calls for a new philosophy of missions, or, at least, a new framing of the Eternal Plan of Mission. There is need for radical changes in



the organizational patterns of missionary activity, that is, new embodiments of God's active and activating Love. There are numerous needs—but is not *the need* that of a *new* missionary? A missionary to match the hour. A missionary *called* and *equipped* of God with a message and methods adequate for the present time. The man and the ministry that was adequate for a previous historical situation is not of necessity of meaning today. Isaiah and Jeremiah are tremendously different—as men, as ministers, as regards their message and their methods. So with any prophet, teacher, pastor, the man *called* in the historical situation to meet the instant need. The biggest part of God's answer to man's need is given when individual men respond to the call of God. This is to say that God works through men and the key to a given situation is always a man. As someone has expressed it, God's plan is a man. The Word must become flesh; ideas must have hands and feet.

Thus the primary consideration of the missionary must always be the consideration of the missionary as a person. Especially in a culture where the concept of *person*, not to mention Christian personality, is lacking. Woodrow Wilson wrote of the Christian minister that his task consisted simply of *being*—not in doing or saying, but in *being*. Not in being something or another, simply to *be*—to *be* in all the fulness of being. This is not to play with words. This is an assertion of primary significance and meaning.

God identified Himself to Moses as I\*AM. This was an assertion of *Being*. Through creation man participated in this *Being*; rather he became a participant in it. Through sin man has alienated himself from this *Being*; in a sense he has ceased to *be*. The man called of God stands before men to proclaim this *Being*—and to do this he must *be* himself. The missionary must thus stand above culture, nationality, race, religious differences, and *be*. He must be a man; he must be more than a man.

If the missionary is caught in a web of organization and seemingly essential machinery, his primary significance and his effectiveness is lost. If the missionary sees himself, or is considered by others, more as *personnel* than as *person* he has become but a “sounding brass or a tinkling cymbal,” *vox et praeterea nihil*.

Though careful planning and wise use of personnel is essential in the missionary undertaking there is increasing danger that in Japan *person* be made secondary to personnel; that emphasis be placed more on functional value and organizational effectiveness than on the depth and quality of the individual. This does not mean that personnel planning is to be minimized or discarded. On the contrary it means it is all the more important and must be all the more



thoroughly undertaken. This gives a greater urgency, a more compelling motive, to routine committee and organizational work—this elevates it into a new and higher (it could even be said, spiritual) plane.

To move to some application of what has been said we would point out three widely separated and yet focal areas of concern. These are not the only areas needing attention or demanding change; they simply are more pressing at the present moment. The first area in which the missionary as a *person* is subordinated to personnel is in the matter of foreign financial support of missions. The day has not come in Japan when American dollars can be completely withdrawn, although the day has come, when, for the good of the Japanese churches, material aid must be gradually lessened. But *the relationship of the missionary to financial support must be reconsidered*. One question will give focus to the point we are trying to make. Is the missionary in Japan today welcome because of *what he is* and the spiritual contribution that he makes or because of the material support that he brings? Not in all cases, but in many, the material benefit the missionary brings is the attractive feature.

This is not to say, as did Kanzo Uchimura, that Japanese pastors are more dollarly than scholarly. Let us say rather that they are eager to undertake programs still beyond their financial strength and see the missionary as a *means* to that end. And when the missionary is a *means*, it is difficult for him to be a *person*.

Correlated with this is the problem of American Christians' "stewardship" habits. *Being more interested in missionaries than in missions and more attracted by projects than programs, American churches consider their mission dollars an investment rather than a gift*. To give to "the necessity of the saints" in foreign parts, and to leave the saints determine what the necessity is, is still beyond American stewardship. Reports, conditions, contracts, agreements—all are called for when a "gift" is given. And the missionary is made the guardian of the investment, a policeman, a supervisor, a watch dog. He finds himself torn between an understanding of field needs and conditions, and a resulting sympathy with his national co-workers, and the desires and conditions set up by his supporting churches. Until the missionary is freed from such financial entanglements he can not stand as an *evangel*, an unfettered *person*. Perhaps the future of missions in Japan shall hinge more on this one issue than on any other: Can American churches embark upon a *new* venture of sacrificial giving without thinking in terms of investment and control?

A second area needing reconsideration is closely related: the area of mis-



sionary leadership. Though the euphonic and euphemistic term "associate" or "fraternal" has been added to the term Secretary where the missionary bears that title, the actual fact is that the missionary by virtue of official position and official participation in committees and boards, exercises a tremendous controlling and directing influence on the Japanese Christian movement. Some shudder at the degree to which this is obviously true in many new post-war mission groups, but it is, though in a more subtle way, true of longer established work. The issue is not should the missionary lead or not lead; the issue is, on what grounds does the missionary lead? When a missionary is added to a committee simply because he is a missionary, when authority is granted (or assumed) just because one is a missionary, personnel has been given priority over *person* and the missionary's effectiveness seriously limited. Japanese and missionary alike must assume responsibility and serve according to their personal qualifications (training, experience, native ability, depth of dedication) and not by virtue of artificial distinctions. Can the missionary step aside for a more qualified Japanese—and then support and follow—where once he led?

The third area needing consideration is the area of missionary cooperation—of mutual understanding and fellowship in a common task. *Japan's missionary force stands divided against itself when it should be standing together against formidable enemies.* Invidious labels are pinned on all. Trivial differences are exaggerated and obvious similarities are minimized. Like the Crusaders of old who fought among themselves to determine who would fight for the Holy Land, missionary camps vie with each other for the right and responsibility of evangelizing Japan! The individual missionary becomes a statistic on one side or the other. It becomes more important that the missionary be conservative, that he be evangelical, that he be cooperative, that he be ecumenical, than that he simply *be*. And yet, if each can simply *be* in Christ the qualifying words are very unimportant. Can the missionary *be* and let the other missionary *be*? That is, can we trust the Holy Spirit not only to lead us but trust His leadership of others? If we can trust completely in the Spirit's leadership and judgment we will find ourselves with greater respect for our fellow workers and a renewed sense of being partakers in a common task—and we may well discover that the way is then open for the Spirit to move the length and breadth of Japan in the fulness of His power.

That Day of the Spirit is coming. We are convinced of it. Japan shall yet be swept with Pentecostal power. For one hundred years—yes, even longer, God has been preparing the way. He will come. He will cleanse. He will save. And then we shall see how the missionary as *person* and personnel has been used of Him, who has called us.

R. P. J.



*What kind of a society is the missionary in Japan confronting today? What is the spiritual situation in which he proclaims the Good News? After one hundred years what is the condition of Christianity in Japan? Here is the keen analysis of one missionary—and some very challenging facts, for your consideration.*

## Japan's Spiritual Situation

THEODOR JAECKEL

Since Admiral Perry landed not far from Yokohama in 1853 and especially since the beginning of the Meiji Era in 1868, Japan has learned eagerly from the West, trying to adjust its feudalistic style of life to the Western modern world. The adjustment has succeeded outwardly. Although Japan's technical civilization cannot compete with that of Western countries, it is leading in the East. Its industry, strong and balanced, likes to make use of the newest Western achievements. The nation is well organized. Each individual, even in the remotest village, is registered, educated, and told what to do. This gives Japan a unique position in the East. But what about the inner adjustment? How far has it succeeded? Has it taken place at all?

### Centrality of Family Life

Japan's life has its roots in the villages. 50% of its population are farmers, 3% fishermen, all living in villages. It is these villages which provide the basis for the life of the towns and cities. In order to understand Japan, one must understand the *life and thought of the village*. In village life and thinking it is not the individual which counts, but the group. Since only 17% of Japan's land is arable, 50% of the population striving to make a living on it, only the family as a united group, where no individual wishes are allowed, can survive. The individual counts only as a working hand. Especially is the woman looked upon as only a worker, or as a child bearer, to carry on the family name.

In a village the individual cannot live apart from the family. Likewise in the towns and cities wages are so low that the individual can exist only when he is pooling his income with other family members living under the same roof. The group makes it possible for the individual to exist—and then only on a low standard. But still he can exist, and for this he is grateful to the family. There is not much room in the family for individual freedom or for convictions which would find expression in an individual style of life. The family tradition rules. The oldest man in the family is its representative. Temple festivals and family affairs like marriage ceremonies, funerals, childbirth ceremonies, and various children's days, which are all connected with the temple, flourish under such a family system. These unite the family members and draw all the families in the village together. Old traditions count more than creative vision and energy. Reforms are frowned upon.



The basis of *morality* is not the personal conscience, for this does not exist. The individual receives his moral standards from the family and from the feudalistic society which stems from it. The highest moral ideal is to maintain discipline and order. Moral responsibility therefore means loyalty to the head of the family, to the teacher, to the village leader, to the government, to the Emperor. Right moral conduct is visible compliance with the imposed pattern. This compliance does not mean that the inner heart agrees. Outward conformity is all that is asked for. As conventions rule the life, a sense of what is "decent" or not decent is well developed. Offences against social conventions and against government laws are "indecent" only if the public gets to know and discuss them. Otherwise nobody feels ashamed of them. Sin is, thus, not recognized.

### Village Religion

The village has three kinds of religion. Every house has a *Shinto* shelf, which indicates that the mysterious powers of the universe are recognized and worshipped. The village shrine is visited at New Year and at the time of the spring and fall festivals. Also the new born are brought to the shrine and received there into the fellowship of the family spirit. No religious or moral instruction is given at the shrine.

Every house also has a *Buddhist* altar where ancestors are worshipped. The family is a member of a Buddhist temple. The funeral rites are Buddhist and the Buddhist priest is asked to take proper care of the deceased. There are Buddhist rescue homes, orphanages, and also a few hospitals in the cities: and in the field of aid for released criminals the Buddhists do more than the Christians. But at the Buddhist temple there is no moral and little, if any, religious instruction given to the individual.

If, therefore, the human heart feels tribulation and wants help, it must turn elsewhere. This help is offered by *fortune tellers and sorcerers*. Every village has at least one such *ogamisha*. His tasks are to exorcise bad spirits, to bewitch personal enemies, to heal illnesses, to determine lucky days for marriages and for the start of new enterprises and, when a new house is to be built, to find a blessed location and direction; all this according to the old Chinese magic calendar.

Where superstition and magic are alive and where the moral ideal is the protection of the public feudalistic order, *tradition and convention* are so dominant that the idea to reform or to fight against them would shake the very basis of this whole order. It can, therefore, be well understood that if new ideas should try to invade part of it the whole organism would revolt.

### The Introduction of Individualism

After 1868, Japanese society met the modern world. Rational and liberal thinking *did* invade traditionalism amongst the intelligentsia of the towns and cities. The individual "discovered" himself and tried to live his own life apart from the group. But as this *individualism* did not teach responsibility towards others, the old traditional forces felt vindicated in their opposition to the new trend. Christianity was "progressive" and was



used as an ally by those who fought for spiritual and social progress. Especially the sons of the former *samurai* used it in their attempt to recover from the downfall of their class. Up to 1881, Christianity's cooperation was generally sought in helping to establish higher ethical standards, but after that the trend reversed.

The leading circles had realized that Western civilization could be had without accepting Western religion. Shintoism with its Emperor worship was a better help in uniting the nation than Christianity, which set the individual free. The business world also decided that a *feudalistic capitalism* which would not allow Christian freedom to the individual, but rather would educate the laborer to obey his superiors, was what they needed. As the population grew rapidly\*, the masses were under heavy economic pressure. It was safer to keep away from Christianity and not endanger one's personal economic status. The Meiji Constitution (1889) and the Imperial Rescript on Education (1890) which called for worship of the Emperor as a living deity, legalized this development. Generally speaking, *the nation closed the door to Christianity*. The attempt to Christianize the nation as a whole and to shape its life by the Christian spirit had failed.

In the cities around the universities where liberal thinking was popular among the *educated people and middle class*, and where the individual was comparatively economically independent, Christianity continued to exert some influence. But from 1900 to the present it failed, in large part, to reach the *farmers, fishermen and laborers*. The following statistics, for 1953, prove this:

Farmers constitute	50%	of Japan's population,	2%	of Japan's Christians
Laborers       "	27%	"       "	3%	"       "
Fishermen     "	3%	"       "	.05%	"       "
Middle Class and				
Intelligentsia "	20%	"       "	95%	"       "

The percentage of the Protestants as related to the whole population has increased 2.3 times (that of all Christians in Japan 1.9 times) in the last 50 years.\*\*

With *individualism* unbridled by responsibility, and Christianity linked with individualism, even among the middle class and educated people the Christian influence did not produce a style of life shaped by Christian customs. Compromises with un-Christian national customs could be seen among the churches and Christians everywhere. Nobody wanted to be labeled as not being nationalistic.

Into this mixed atmosphere came *Marxism* with its slogan "liberation of man." The

\* 1798: 25 million; 1847: 27 million; 1876: 35 million;  
1886: 39 million; 1901: 48 million; 1916: 56 million;  
1925: 62 million; 1938: 71 million; 1954: 88 million;

**	1904	1950	1951	1952	1953
Population	50 mill'n.	83.2 mill'n.	84.6 mill'n.	85.9 mill'n.	87 mill'n.
Protestants	55,315	186,000	201,600	234,286	237,380
Roman Catholics	58,086	141,000	142,460	171,785	} 218,457
Orthodox       "	27,000	14,600	9,000	32,888	



oppressed people hoped for the improvement of their material situation through a rearrangement of property rights. Certain circles of the intelligentsia, influenced by rational, enlightened thinking, accepted this gospel of Marxism, too. However, Communism was suppressed increasingly in the period between the two world wars and a nationalistic philosophy, which over-shadowed all other spiritual movements, channeling them towards its own aim, and absorbing them, was propagated.

### Filling the Spiritual Vacuum

Before the Second World War, *Japan was outwardly a modern state, technically well equipped*, but the masses of its population were *primitive in their reactions* and in their thinking. This contrast was maintained by a ruling class which was constant and stern in its aim and methods. In 1945, these aims and methods were proved to have been mistakes. The *chauvinistic nationalism* which had absorbed all the ideals of the people *broke down*, and a spiritual vacuum resulted. The old tradition had proved itself to be an illusion. The question was: Are there hidden forces, strong and alive, which can take its place? Is there help from outside which can provide a spiritual center? Or, will it be possible to turn again to the old traditional thinking? Today these questions can be answered to a certain degree, for after the first shock in 1945, *a fight for Japan's soul* started. What are the *powers that are trying to win the soul of the individual Japanese today?*

The youth of Japan, especially, is craving friendship, fellowship, warmth, peace, and joy. The factory worker is not satisfied with his work, as he has no personal relationship with it. The farmer's work is hard and monotonous. In the little free time which they have, the younger generation wants to find *something new and exciting in life*, different from their everyday life.

To satisfy this hope and desire for happiness, unbridled *material pleasures* are offered. Cigarettes, liquor, girls, gambling, fill the thinking and hope of millions. As there is no "ideal" to give direction to life, there is no discipline. Crime is increasing. The prisons are overcrowded.

This longing for fellowship and happiness also accounts for the *600 new religious cults* which have been started since the war. A few which existed before the war did not have many followers or were suppressed by the police, but now some of them have hundreds of thousands of members. Some have erected huge representative buildings, big schools and hospitals. They have daily worship meetings early in the morning, before noon, in the afternoon, and at night. Participants number up to 2,000. Their leaders are energetic men. Many of them claim to have received supernatural revelations which they publish in book form. They also publish tracts. They are not original in their thinking, but use, and mix, old ideas. The Shinto-animistic basis of these religions is generally obvious; the ceremonies in the worship services are Buddhist, mystic-magic. The Christian idea of the one God as Creator is often copied, but this god is not morally holy and does not judge; it is pantheistic talk in which the Shinto-national idea is dressed. Traces of Theosophy,



spiritualism, Christian Science, and even enthusiastic dancing can be found. They have discussion groups of 20 or so on the problems which beset the individual in everyday life.

Much counselling is taking place. There are testimony meetings with an atmosphere of enthusiasm as in evangelistic revivals. The sick are healed by prayer and by change of thinking. Exorcism is practised. Various superstitions and talismans play a role. The organization shows concrete interest in the economic welfare of its members. They try to help the farmers by teaching better farming methods. Some organize their members according to districts as in the parochial system. All stress their usefulness. All are closely interwoven with ancestor worship and with nationalism. None intends to go beyond Japan.

These cults have a great power to fill, and bind, souls. They exist because Japanese are waiting for inner peace and for reconciliation with the Eternal. The Japanese are restless because of want of outward security—these faiths promise them fulfillment of their material and spiritual desires without challenging their unbroken selves.

The followers of these cults realize sometimes that it is not final truth which is offered them. *But the quest for truth has never played a big role in Japan's spiritual life.* What is offered in these religious fellowships is taken as a useful pragmatism which is sufficient for the time being. The teaching seems to bring profit and happiness and does not ask for spiritual or moral efforts. (How different is Jesus: "Repent, for the Kingdom of Heaven is at hand"! ). One feels comfortably warm in the present congenial fellowship and leaves final clarifications to the future.

### Democracy in Name Only

Japan's new *democratic constitution* makes the free play of creative powers possible, but there are few creative people who are able and willing to accept responsibility. Democracy is only a form in Japan. The people who could fill it with life do not exist. Recent government legislation, therefore, shows trends which point back to the old methods of a feudalistic government, giving orders from the top down. This trend is obvious in the legislation concerning education, police, labor, and industrial cartells.

As the population increases every year by about 1,100,000 Japan must export industrial goods. But Japan's *industry* has its weak points, and export is difficult. (1) The delivered goods are often not of the same quality as the samples. (2) Products are too expensive on the world market, because machinery is outdated or worn out and too much labor is employed. (3) Capital is not collected for productive purposes. The population is educated, not to save the little money which is available, but to spend it. Enormous sums are spent for tobacco, liquor, gambling, sweets, useless toys and trifles; for the upkeep of the social standing; for unproductive Shinto shrines and Buddhist temples; for priests and fortune tellers, and, in the cities, for extravagant imported luxuries. (4) Too often neither management nor labor are interested in good workmanship, if money can be earned by not-so-perfect products.

The desire for pleasure is the driving motive in both the high and low ranks of life.



The idea of service does not exist. Therefore, the living standard of the masses is decreasing. The new technical rationalization has resulted in growing unemployment. Many graduates, unable to find employment, center their thinking around their financial future. Many young people have no hope. *They look for security, not for truth.* They have no convictions, no absolute standard for right and wrong. Emotionally they are opposed to rearmament, war, feudalism, capitalism, and the U.S.A. They feel lonely and have no ultimate aim in life.

All this provides a fertile ground for the preaching of *marxist ideas*. The majority of talented students indulge in such thinking, without taking reality or fact into account. Also, among the working classes an increasing tendency to hope for a solution of the economic problems through socialization of the means of production and through a labor government is evident. Better work, an economizing spirit, a reduced, rationalized style of life are not often considered. Many strikes are organized in order to upset industry and make Japan ready for a political overthrow. The confidence in a normal development for the better is decreasing. Many think they have nothing to lose and believe therefore in the promises of the marxian gospel. Such belief is not always strong conviction, but one does as the others do. This is not new in Japan—to stand for one's own convictions never has been practised.

On the opposite wing of the drifting masses are the *reactionaries* who try to assume leadership. The political, social, and economic situation is favourable for their growth, since the U.S.A. which controls Japan's economy is anti-communist. Rearmament gives these right wing circles the chance to control the whole nation. Japan's sentiment has always been anti-Russian. What these circles are lacking is money and an attractive ideology. They hope to get such ideology by digging up the old Emperor worship.

*This old traditional sentiment and thinking is not yet dead.* It has its stronghold in the lower middle class and in the villages. Since industrial workers come from the villages, this feeling and thinking is a latent possibility in them, also. The Ise, Meiji and local shrine festivals are spontaneously attended by amazingly increasing numbers. Students had to be employed for days in order to count the offerings of the New Year festival of the Meiji shrine in Tokyo. That is an impressive illustration of the fact that *Japan's indigenous, primitive faith in herself is still alive.*

### Whither Bound?

*This situation calls for leaders.* They are not here yet. Who will catch the imagination of these men who are willing to be led? Who will make them serve his aims?

The Japanese soul was already an unbalanced mixture before the war. It has become even more so since the war. Is Japan suspended between two worlds? Her old traditional world which is dying and a new world which is still too weak to be born? There are strong indications that Japan will persistently stick to the Old. A new distinct direction cannot be clearly seen yet. Could it, perhaps, be that *Japan today does not wish to make a clear-cut decision of her own*, but prefers to wait for a strong push or wind from



outside, which would tell her in which direction she has to navigate? I have sometimes an impression, that Japan's soul at present manoeuvres in order to gain time; as if right now she wants to avoid a decision by which she would be bound; as if she still is testing which of the great world powers will most likely be dominant. When there is no risk involved, she will adjust herself to the given situation—and perhaps, if possible, remain basically the old Japan she always has been.

What can be said about *Christianity after the war*? When state Shinto was abolished and the “thought police” control ceased, especially when the Emperor in his New Year's message in 1946 stated that he did not deserve divine worship, the way was free for the preaching of the gospel. The churches which had lost about 2/3 of their membership during the war now were well attended. The seekers partly wanted to profit from the American wealth, and were partly sincerely concerned about the meaning of life and eternity and wanted an answer from the Church. There has been and still is much genuine turning to Christ as the Saviour from pain, sin, and death. Especially among the 6 million repatriates who have no “home” in these crowded islands, there are many whose hearts have been opened and warmed by the love of Christ. As these are “strangers,” society does not protect and keep them—they “labor and are heavy laden” and the Lord gives rest.

It is possible that the growing industrialization will loosen the bonds of the family, so that the individual will not have his protecting background in the village any longer. Recently social insurance has become necessary. This is amazing for it is un-Japanese and weakens the responsibility of the family and, consequently, its controlling power. If these should prove to be the first steps of a process of proletarianization, the churches would be offered a great opportunity to become the spiritual and material home of many whose ears have been closed so far to the Gospel, because they belonged to the “whole” and knew they were protected by their family anyhow. Especially the emotional and enthusiastic type of Christianity of the Holiness groups could bring many of these uprooted people to baptism and give them a home.

*The main problem of the Christian movement in Japan begins after the converts have been baptized*, for it is very difficult for the newly baptized to live a Christian life in his family, with his friends, in school or office. *He does not know how to Christianize life* in the realms of the family, economics, and politics. It is here where he is easily defeated and discouraged. For the powers of an un-godly tradition rule and shape the business and social life. They set the frame outside of which he can barely live. He cannot separate himself from these traditions, which have protected the national and individual life for centuries. Substitutes do not exist. They are pragmatic, know nothing of the transcendent world, and never point to ideals beyond the visible. Monotheism and a faith in the Creator with moral implications are unknown. Initiative and responsibility of the individual are not encouraged. Good is what profits and what does not harm another man. The standard of his behaviour is the opinion of society.

In his pre-Christian life the Japanese has not learned to make decisions himself, and



then stand by them. He is told, now that he is a Christian, he can make moral decisions for himself, as he now knows God and His holy law. But his *consciousness of personality is not developed* enough to understand this task in its full meaning. Such life, bound to God and permeating the public atmosphere must be lived before his eyes so that he has an example which he can follow. And he needs careful guidance in following such an example. Dr. Kagawa is one such good example. But this kind of education is a matter of generations. So far Japanese Christianity has not broken through the a-theistic Japanese society and has not yet established a style of life which would make it easy for the newly baptized to live his life in obedience to God's law (i.e. "thou shalt keep the Sabbath Day", "thou shalt not lie") and with the sense of responsibility for his neighbour ("thou shalt love thy neighbor as thyself"). It is an entirely new thing for him, that he should be responsible before God for his neighbor's soul and should therefore evangelize him. Such intrusion into somebody else's private life is against everything he has experienced in his socio-cultural background.

Therefore the *Christian life today is not lived as a part of family or public life, but exists in the heart of the individual and in the churches, on the campuses of Christian schools, orphanages, kindergartens, or other social institutions.* This explains why the churches in Japan are full of young people, but have comparatively few of the people who carry the burdens of life. The god-less power of the family and of professional life shape life and choke faith in the Redeemer, because faith in the Creator, the Giver of the Moral Law, and the Judge, is not yet strongly developed. *Somehow Japanese Christianity is faith in the Saviour without faith in the Creator.* The national "law" is stronger than God's "law."

Many Christians who have experienced Christ as their personal Saviour have difficulties in accepting the Law of God. They accept it clearly as far as loyalty to their wife is concerned; they refrain from the national vice of drinking liquor; many attack through their disciplined attitude the other national vice of heavy smoking. They also feel that they have to put up a fight for honesty, but as many fail here—especially in the business world—they either compromise or leave the church. In other problems such as that of keeping the Sabbath Day they follow the national custom. It is a Buddhist heritage that Christianity often is misunderstood as being mainly comfort for the soul in times of illness, of trouble, or of an awakening consciousness of sin. Instead of attacking the a-theistic society, the churches are occupied with improving their theology and securing their organization. They entrench themselves. Comparatively few feel responsible for the people outside of the Church walls. Dr. Kagawa, who has seen these needs and who is trying to get action about them, has been left alone by the churches.

*What is Christianity in the eyes of the non-intellectual Japanese?* It is a foreign thing; a matter of the imperialists and capitalists; it is the religion of the white man; and it is pointed against Communism. *What is Christianity in the eyes of the indifferent intellectual who has no contact with the Church?* It is a religion with moral content. It fights for peace. It is a religion which is not nationally limited, that is, a world religion.



## What, Then, Is The Answer?

In view of these facts—what can be said about the *situation of Japanese Christianity*? Is it an island, limited and kept down by a surrounding and attacking sea? Is it a bridgehead of Western Christianity, sustained by an outside force, waiting for a change, which will allow further penetration or which will bring final liquidation? Or is it God's stronghold in Japan, protecting God's elect who go from here newly refreshed and proclaim God's gracious kingdom in a hostile world?

For every 200 non-Christians in Japan there is one Protestant or Catholic Christian (In March, 1953, there were among 86,514,000 Japanese, 455,837 Christians. Of these 237,380 were Protestants and 218,457 Roman and Orthodox Catholics) Will this one Christian be the candle which gives light and consumes itself for the surrounding darkness? Or will he light his candle only for himself within the Church walls? Surely its light and warmth will comfort him; but dare he show it to the outside, lest dangerous winds blow it out? Or will he lose the candle itself and keep only a photograph of it, which he puts into the album, opening it sometimes and being nostalgically reminded of days long past?

The one century of Christian development in Japan has witnessed the realization of all these possibilities. Shall this continue to be so in the future, too? For each of us the chance is wide open to become a candle which gives light. As the Japanese in general is not yet prepared to step out and do something on his own, the decision about Japan's spiritual road will depend, to a large extent, on whether Christianity in the world outside of Japan will develop creative powers which can radiate also into Japan. That obligates *us*!

## Don't Be Discouraged

### A Message to Missionaries in Japan

When the Lord Jesus selected his twelve disciples he did not choose any farmers. A certain commentator explains this fact by pointing out that farmers are men who expect to harvest a crop according to their labor. They work hard in the summer and they reap a crop in the fall. The reward is guaranteed. This is not so with the fisherman. "They worked hard all night but in vain." The band of disciples had to be selected from among those who would not be discouraged even when their labor was seemingly in vain.

Thousands of missionaries have come to Japan during the last century, yet the number of Japanese Christians has not reached the million mark—far less in fact! But, in spite of this, one must remember that the *Scriptures in Japanese have been circulated year after year and read widely*. In 1954 180,000 copies of the colloquial New Testament alone were published by the Japan Bible Society and in the first six months of sales 130,000 were sold! The total distribution of Scriptures by the Society for the year was 40,000 complete Bibles, 410,000 New Testaments (including 180,000 of the colloquial version) and 855,000 portions, mostly Gospels—a total of 1,305,000 Scriptures or portions!

You may not find Christians in your church or in your town—but many people are reading the Scriptures. In Romans 11:4 you can read the words "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." There are many on the Lord's side who are not yet in the churches. The miraculous drought of fishes is yet to come. Wait.

In April of 1955 the whole Bible in colloquial Japanese was published—it is readable and understandable to anyone—this is more power for you in the struggle with the Sword of the Spirit against the powers of darkness.

Tsunetaro Miyakoda  
The Japan Bible Society



*JCQ seldom repints material from other publications but we felt that this timely article should be read by every missionary in Japan and therefore have given it space. This article will stimulate your thinking and perhaps give expression to your own thoughts—read it and ponder over it.*

## A Problem in Missionary Terminology\*

E. LUTHER COPELAND

Missionary strategists often find themselves confronted with problems of terminology. These problems arise because missionary methods and principles necessarily change with a constantly altering world environment and terminology must keep pace with these changes.

There are indications now that we will have to find a new nomenclature to denote the missionary ideal for the younger Churches.<sup>1</sup> For about a century this ideal has been expressed by the very succinct phrase “self-support, self-government, and self-propagation.” This terminology has served well in the past and has undoubtedly inspired great progress in the accomplishment of the missionary task. Increasingly it is recognized, however, that new developments in missions have outmoded this time honored phrase. Several years ago Dr. W. O. Carver was raising serious questions about its appropriateness.<sup>2</sup> More recently Bishop Stephen Neill has expressed doubts as to whether the term “self-support” should ever have been used at all. His objections are that “self-support” can be interpreted in many different senses, and that the word introduces a self-regarding motive which is incompatible with the Gospel.<sup>3</sup> At the 1952 meeting of the International Missionary Council, held at Willingen, Germany, it was pointed out that the “self-supporting, self-governing and self-propagating” do not define an indigenous but an independent Church.<sup>4</sup> One could go further and say that this phrase defines a self-sufficient Church.

It is true that these categories of “self-support, self-government and self-propagation” are possessed of certain ambiguities, which stem mostly from differing doctrines of the church held by those directing the modern missionary

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1. Throughout this paper the word “Church” with the large case “C” refers not to a local congregation but to a body of congregations united in a national or regional organization.
2. W. O. Carver, *The Course of Christian Missions* (rev. ed., New York: Revell, 1939), pp. 310-331.
3. Stephen Neill, *The Christian Society* (London: Nisbet, 1952), pp. 257-258.



movement. But this terminology has the advantage of being both concise and concrete—about as concrete as could be hoped for in a terminology expressing the missionary goal for the younger Churches. Its inappropriateness today derives from the fact that it is based upon a concept of mission church development which has been largely abandoned, namely, that the aim of foreign mission work in a given country, in so far as the Church resulting from that work is concerned, is to raise up a Church which is able to function independently from the older or sending Church, i.e., a Church which is able to finance its program, govern itself, and carry on its own evangelistic program. When this goal is reached, either the missionaries are to consider their work done, or else they are to conduct mission work more or less separately from the Church which they have helped to develop, for the self-supporting, self-governing, and self-propagating Church is by definition self-sufficient. This was the theory<sup>4</sup> at least implicitly—but generally it has not been followed in practice. On the contrary, in areas where indigenous Churches have been developed, but where the population is still largely non-Christian, missions have neither ended nor have they been carried on independently of these younger Churches. Rather, the tendency has been for the missionary to do his work as a member of the indigenous Church and for authority over the administration of the work to devolve more and more from the Mission to the younger Church.

### Terminology is Outmoded

The development, then, of fairly strong younger Churches has helped to outmode the old theory mentioned above and to give rise to a new one. This new theory still sees the aim of world missions as world evangelization—evangelization in the broad sense, to include the various means by which men are acquainted with Christ, the Redeemer and Lord. The distinctiveness of the new concept is in what it believes about the relationship of older and younger Churches in the accomplishing of this aim. It views mission work in the perspective of the one unfinished task of world evangelization and in relation to an emerging world Christian community or “world church.” Younger and older Churches are seen as partners in carrying out the Great Commission, partners in finance, in personnel, and in administration. “Today it is a case of the world church reallocating its available resources and using these where they are

4. See, e.g., Speer, R.E., *Report on the Japan Missions of the Presbyterion Board of Foreign Missions* (second edition, N.Y., The Board Foreign Mission of the Presbyterian Church in the U.S.A., 1897), pp. 24-29.

5. Norman Goodall, ed., *Missions Under the Cross* (New York: Friendship Press, 1953,) p. 195.



most urgently needed.”<sup>6</sup> At the Willingen conference even the terms “older” and “younger” Churches were challenged as conveying false connotations of the unity of the Church in its one task.<sup>7</sup> Obviously a theory of mission church development, which anticipates a time when the Churches, established on a mission field, will become self-sufficient, is inconsistent with this new concept of partnership. And the terminology based on this older theory—self-support, self-government, self-propagation—is likewise obsolete.

We are in need, then, of a new terminology to express our ideal concerning the Church developed on the mission field; but, first of all, we need to define this ideal. Our goal is not to establish a self-sufficient or independent Church. To be sure, there is a kind of independence which is fundamentally necessary to a Church—even to a local church. Failure to take responsibility is a mark of Christian immaturity, whether it is found in a Christian, a congregation or a Church. This writer is a member of a denomination which believes that no church or group of churches can exercise authority over a local congregation. The local church is itself sovereign and autonomous under the Headship of Christ. Yet we recognize that in fulfilling the Great Commission, given to us by our Lord no church is self-sufficient but can hope to discharge its responsibility only through cooperation and partnership with other churches. Nor would any except extreme ecclesiastical atomists say that the local church comprises the full Body of Christ. The missionary ideal, therefore, for the younger Church is not mere independence. It should give us serious pause that the Communist government in China was able to take over our old missionary ideal of the “three selves” to mold the Christian Churches into a tool for its own purposes. Thus our expressed ideal of the younger Church has been directed to the perversion of the very nature of the Church.

Neither can the missionary goal for the younger Church be subsumed under the heading of indigeneity. Of course, the Church must be indigenous. It must get rid of its foreignness—except the foreignness which derives from the fact that it is not of this world but has its citizenship in heaven. Though *rooted* in Christ and in Him only, it must be *related* to the soil in which it grows.<sup>8</sup> But indigeneity is not all that we hope for in the younger Church.

What is our ideal for the Churches which develop as the result of our

6. K. S. Latourette and W. Richey Hogg. *Tomorrow Is Here* (New York: Friendship Press, 1948), p. 118. See all of *ibid.*, Chapter 6.

7. Jesse R. Wilson, “Out of Confusion into Confidence” (*Missions*, Oct., 1952), p. 484.

8. Goodall, *ed., op. cit.*, pp. 196-197.



missionary labors? Is it not that they may come to share significantly in the task of world evangelization and that they, together with us, shall accept their share of responsibility in fulfilling the Great Commission with all that it involves? Such an ideal presupposes both the independence as basically necessary to Christian maturity and the indigeneity without which a Church cannot be effectively and redemptively related to the area in which it exists. At the same time, it recognizes the necessity for mutual interdependence and partnership between older and younger Churches in the task of global evangelization.

It is doubtful whether we shall be able to find a terminology which will represent this new ideal as happily as did "self-support, self-government, and self-propagation" express the old. Nor are we apt to choose a terminology pleasing to all elements in older and younger Churches. It may be that much more discussion of this whole problem will have to precede any acceptance of terminology. If this paper helps provoke such discussion, its purpose will have been accomplished.

### Maturity is the Aim

Nevertheless, I am venturing to suggest a terminology, namely, the word "maturity" to describe the mission goal for the younger Church. This word connotes the aim of bringing the younger Churches to the status of mature partners with older Churches in the work of evangelizing the world. Maturity could be divided into three categories: economic, ecclesiastical, and administrative.

Then, to define these terms: *economic maturity* may be said to be found in a Church, the congregations of which are able to pay for their local ministries and at the same time finance a program of national and world evangelism. Thus, certain congregations of a Church might not be self-supporting and yet the Church as a whole be economically mature. Moreover, a Church might be financially mature but need the economic aid of more wealthy older Churches for the most effective program of evangelism.

By *ecclesiastical maturity* is meant the ability of the Church, by whatever form of government it may choose to utilize, to make and execute its own decisions, determine its own theology, and constitute and discipline its own membership. Of course, it would be quite possible—and proper for an ecclesiastically mature Church to include missionary personnel, because these would be members of it, thus sharing in its decisions but being subject to its discipline.

Obviously, the stage of ecclesiastical maturity might come quite early in the development of a younger Church, even preceding economic maturity. In



Churches strongly democratic in government it might be expected to accompany church organization. Yet it often happens that a younger Church may have what has just been defined as ecclesiastical maturity and still have little or no direction over the property, institutions, funds, and missionary personnel of the sending Church or Churches.

*Administrative maturity*, therefore, is the stage wherein all that has been or is being contributed by the older Church comes under the general supervision of the younger Church and is included in its program of evangelization. Here, again, it should be emphasized that the missionary himself would not necessarily be excluded from administrative decisions. But his authority would be only that delegated to him by the younger Church and he would participate in the making of decisions, not as a representative of an older Church, but as a member of a younger Church.

Where genuine administrative maturity obtains, is there a place for such an entity as a "mission," i.e. the overseas arm of direction and control exercised by the mission board of the older Church? Here we are touching upon a delicate and controversial issue: the place of the mission in relation to the younger Church. In the opinion of this writer, ideally it must be said that while such an agency as a "mission" is necessary in the early stages of the younger Church's development, it is to decrease as the Church increases. Complete devolution occurs when the Church attains administrative maturity and the mission is absorbed into the Church. Yet it must be recognized that this is an ideal which may be difficult of realization. No doubt this problem will need much further study and discussion, and we presume that it will receive continued consideration by the International Missionary Council.<sup>9</sup>

Undoubtedly, there are many of the younger Churches where all three kinds of maturity are present. In some cases this is true of Churches that are still numerically small as to membership. One of the most hopeful and thrilling facts of modern times is the development of younger Churches in various areas into the status of mature partners with older Churches in carrying out the Great Commission. From these young adult Churches we may expect increasingly to see contributions to the life of the total Christian community and to the task of making disciples of all the nations.

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9. Goodall, ed., *op. cit.*, pp. 219-220.



*One of the problems of a Field Secretary is that he is beset with requests for opinions and information by various individuals—men writing dissertations and editors! Here one of the most beloved and eminently qualified Secretaries in Japan gives an interesting summary of his answers to frequently asked questions.*

## Questions and Answers On the Christian Movement in Japan

DARLEY DOWNS

The writer has recently supplied answers to two sets of questions from missionaries seeking data for dissertations. Some of the questions and my answers may be of interest. The first questionnaire applied specifically to the period 1918-1935.

I. "Please comment on the following *impediments* to Christian expansion and discuss their relative strength in *detering* missionary efforts.

☆ (a) Intellectual opposition by Japanese—borrowed from Western skeptics and materialists, etc."

Relatively unimportant though true with respect to a fair proportion of Japanese who had studied abroad.

☆ (b) "Religious strength of Buddhism and Shintoism."

For the term indicated, I think Buddhism was exerting relatively little influence. State Shinto, as tied up with the terrific nationalistic frenzy had a great deal of influence though among the intelligentsia it was used, I think, rather cynically. It was, however, a sincere and deep force in the lives of many powerful political and military leaders.

☆ (c) "The unwillingness of Western countries (America) to set real Christian examples."

This was very powerful, particularly the American Immigration legislation of 1924. I think a good case could be made for making that the primary cause of the developments culminating at Pearl Harbor.

☆ (d) "Unwillingness of missions to assume a revolutionary position against *Tennoism*.\* Were missionaries aggressive enough?"

A militant attitude by foreign missionaries against "Tennoism" would doubtless have resulted in all of us being sent home. I do not think it would

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\* Emperor worship.

have strengthened the Christian movement but it might have. The aggressiveness of missionaries needs to be checked against the dominant opinions of the Church with which they cooperate and the prospects of actual effectiveness of more aggressive agitation. Certainly, timidity is a weakness anywhere.

☆ (e) "How much did racial or national feelings enter into missionary relations with Japanese Christians?"

Considering the growing nationalism after 1924, the racial and national tensions between missionaries and the Japanese were much less acute than I expected. They did exist. In certain cases, the domineering attitude of the individual missionary produced tensions which were attributed to racial and national differences when they were really more the fault of the individual missionary.

II. "How did the following situations or circumstances affect the missionary enterprise?"

☆ (a) "Decline of funds from America—When did you first feel its effects on the field?"

Withdrawal of missionaries and cutting down of grants in 1935, of course, reduced the force of missionaries and cut down the effectiveness of many institutions. If one were to try to measure precisely between number of missionaries and the total appropriations of, say, 1920-30 and 1930-35, I believe the decline in effectiveness of Christian propaganda would not be anything like as great as the decline in missionaries and financial support.

☆ (b) "Kagawa's Kingdom of God Campaign."

The Kingdom of God Campaign was not as effective as the West has been led to believe. Kagawa got amazing cooperation from the churches. Rev. Mitsuru Tomita, then moderator of the Presbyterian-Reformed Church, took the great risk to his career, of accepting the chairmanship of the Kingdom of God Committee. He loyally did his best for Kagawa throughout in spite of much criticism by many of the ministers and leaders of his denomination in which Kagawa had not been very popular. Kagawa's method of securing card signers has been criticized rightly for thirty-five years. Nevertheless, the Kingdom of God movement did produce measurable and important increase in the total Christian force, as have his continuing evangelistic activities down to the present.

☆ (c) "The Fact-Finder Inquiry by the Layman's Missionary Movement."

Relatively little effect. The Fact-Finder Inquiry was carefully studied by only a minority of the missionaries. Its recommendations were not seriously accepted by any church or mission. The largest effect was probably in the old *Kumiai* Church (Congregational) and its related mission (American Board).



- ☆ (d) "Doctrinal and denominational controversies on the field."

This has been much more true in the post-war period than in the 1918-1935 period. Denominational division hindered, as it always will.

- ☆ (1) "What percentage of missionaries regarded Japanese as 'benighted heathen'? On the other hand, how much was the traditional message diluted, or embellished, (depending on point of view) by missionaries motivated by humanitarianism? How many missionaries saw it as their duty to carry concepts of democracy, social amelioration, etc.?"

I don't ever remember hearing any missionary refer to the Japanese as "benighted heathen." The so-called fundamentalist group in the 1918-1935 period was a minority and lived in amazing and delightful fellowship and cooperation with the rest of us. I think the missionaries who could rightly have been termed humanist or mere humanitarians were very few. I'm sorry there were not more missionaries who felt the urgency of social welfare and promotion of "concepts of democracy." There were a good many, nevertheless.

- ☆ (2) "Do you believe missionaries in Japan improved American relations with Japan? How?"

I think missionaries on the whole have improved Japan-American relations, probably mostly through their furlough activities.

- ☆ (3) "How much did the missionary in Japan, (1917-1935) transform or help to transform Japanese society?"

I think it can be demonstrated that Christianity was far and away the outstanding influence in the development of a social conscience and development of active welfare work. All pioneer leaders of the social welfare movement in Japan and the labor movement were Christian but that is unfortunately no longer true. However, Christians in social work must be at least fifty times as numerous as Christians in the total population even yet.

- ☆ (4) "What was the missionary's attitude toward Japanese Civilization, toward individual Japanese? How cordial were Church-Mission relations? Was the average missionary liked and appreciated by Japanese Christians?"

Relationships between missionaries and churches were so different in different denominations as to make generalization almost impossible. Very bitter attacks upon missionaries can be found in official records of the old *Nihon Kiristo Kyokai* and I suppose in some of the other churches. I think the "average missionary" was "liked and appreciated," by Japanese in general and by Japanese Christians. There were exceptions, concerning individual missionaries; and there were individual Japanese and individual Japanese Christians who did not like mis-

sionaries. There still are.

- ☆ (5) "Did the missionary expect to give spiritual values as well as receive them? Was there a change in motivation and in concepts of mutuality among later missionaries?"

I think "mutuality" was all too rare in the period. There may be more since the war. A few men like Armstrong, Holtom, and Reischauer made serious study of Japanese religions. Many think Reischauer's was hardly sympathetic. Actually I think he was sympathetic but not to the extent of the other two. There was some serious study of indigenous religions by missionaries, in general, more than now. Now there is far less than there should be.

- ☆ (6) "What was the most difficult feature of missionary work in Japan?"

The spiritual dissatisfactions and yearnings of the average Japanese certainly seem to be far less than elsewhere. The contrast with the development of the Christian movement in Korea is particularly notable. It is sometimes suggested that the difference in results is due to the difference in the quality of missionaries. I think this is absurd. Missionaries in Japan in the period under review were just as zealous as those in Korea and just as able. The Koreans were suffering under alien government. There, native Buddhism was at a low ebb morally and spiritually. The situation in Japan was very different.

The second questionnaire had no date limitations but referred to the Japanese Christian movement as a whole.

- ☆ (1) "How do you account for the great revival of Meiji 16? (1883) What were the positive and negative results for the life of the church? Have there been comparable revivals since? If not why not?"

I rather think that revival rose mainly from the amazing zeal of Dr. Nijima. He was a man of outstanding influence, of very great spiritual power and while one cannot but be somewhat amazed at a man of his training throwing himself into so emotional a movement, the fact remains that he did. I suppose the general high tension of those burgeoning years of early Meiji tended to make an emotional, dramatic and sensational appeal particularly effective. Certainly some of the later Meiji and Taisho leaders did turn to their Christian life during that time. It also undoubtedly had a good deal to do, in reaction, with the later power of German rationalism that so influenced the church and on the whole, not for good. I do not think there has been anything like as notable a revival since, though Mr. Hori sparked a similar revival in Doshisha in the mid 20's which spread to a number of other schools in the Kansai. I wouldn't say that the turning to Christianity in the immediate post-war period was quite



parallel. I don't think we've had either the outstanding and nationally recognized leaders like Niijima nor the general spiritual tension, since early Meiji, to make such an experience possible.

☆ (2) "Can you point out examples of social reforms in Japanese society which had their beginnings in the Christian church?"

The beginning of the movement to abolish legalized prostitution was definitely of Christian origin, in Gumma Prefecture, and the program that resulted in abolition in 35 of the prefectures in Japan by the end of the war was sparked entirely by the WCTU and Men's Purity Society working together, both of which were basically Christian agencies. All of the leaders in pioneer social welfare work were Christians. The pioneer leaders in organized labor were Christian. (eg. Kagawa and Bunji Suzuki). The same is true of the movement for temperance; laws for the prohibition of sale of liquor and cigarettes to minors were introduced by Christian members of the Diet.

☆ (3) "How has its existence in a dominantly Buddhist society affected the thought and practice of the Christian church in Japan?"

I can see very little influence, in the thought and practices of the Christian Church in Japan by Buddhism. There has been what some would consider an unfortunate tendency to reject all the Buddhist patterns as involving treasonable disloyalty to the new faith. Any attempts to copy Buddhist architecture or Shinto architecture have been strongly resisted by the church and so far as I know, where they are found, are the result of missionary domination.

☆ (4) "Can you site instances where the Holy Spirit has overcome the most adverse circumstances in Japanese society and the church has developed noticeably in spite of them?"

Certainly Dr. Kagawa's experiences in Shinkawa and later in Shikanjima in Osaka were illustrations of the power of a literal following of the teachings of Jesus to influence community and people far beyond the borders of the immediate community. Among the lepers and in prisons and more rural areas and in the depressed areas of the cities, we can find authentic evidence of the working of the Holy Spirit to develop Christian character and life in the most adverse circumstances.

☆ (5) "Can you site instances where Japanese society has obviously prevented the growth of the church?"

I should think it is safe to say that the churches in Kure and Yokosuka and other highly militarized areas certainly were retarded in their development by the atmosphere of such places before the war.

- ☆ (6) “Among what class of Japanese has Christianity spread most rapidly? Why has it spread among certain classes more rapidly than among others?”

It undoubtedly has spread most rapidly among the upper middle class—the educated and professional type of people. I imagine it spread most rapidly among them because it was directed more particularly to them. I don't think there is anything in Christianity itself or probably in the way missionaries presented it which made it more applicable or attractive to the intellectuals than to working people. It was they who responded in the very first instances because of the interest of young intellectuals and ambitious young men and that set the line of activity and interest.

- ☆ (7) “How have the relations of Japan with foreign powers affected the development of the Japanese church?”

Certainly in the reaction of the 90's and early years of this century and at present our foreign relations are having a very acute deterrent influence on the development of the Christian Church. The identification of Christianity with America or other Western nations can never have more than a very temporary and then an unhealthy influence. The immigration legislation of 1924 and now the American renunciation of its original pressure for a pacifist constitution and an abolition of all armaments together with the whole general position of America in world affairs, are bringing about hostile attitudes towards Americans and, by derivation among very many people, towards the Christian religion.

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### **The Informed Missionary Reads**

#### **The JAPAN CHRISTIAN ACTIVITY NEWS**

*a publication of the Commission on Public Relations  
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The space in the *JCQ* for detailed news reporting is limited and the time that elapses between issues is such that we can include only the principal events that should be “recorded.” The *Japan Christian Activity News*, now being edited by Kaname Tsukahara and Peyton Palmore III, provides an excellent coverage of the activities and events of importance in Japanese Christianity. Published twice a month at the moderate cost of ¥1,000 per year, we can not recommend it too highly to every missionary in Japan. Subscriptions should be sent to the Commission's office in the Kyo Bun Kan.



*Every missionary, especially the new missionary, has at one time or another questioned the wisdom and motives of his own mission board or society. This seems to be a natural—and passing—phenomenon of missionary service. We believe this article offers practical advice for the easing of such “misunderstandings,” from the pen and experience of one who knows both sides.*

## The Missionary in His Board Relationships

JESSE R. WILSON

St. Paul, in his missionary journeys operated almost wholly on his own initiative so far as human direction was concerned. He had Barnabas and John Mark and other companions from time to time. The church in Jerusalem set him and Barnabas apart at the beginning of their first journey, and this same church later received a report of what had been accomplished.

But even so, the first missionary of the church was largely on his own. No mission society, as we today know mission societies, appointed him. No mission board directed him. No group of churches supported him. In determining where he should go and what he should do, he seemed to respond to no outside influence except the leading of the Holy Spirit conveyed to him in various ways, as, for example, in a dream in which he saw a man of Macedonia calling for his ministry. He probably received Christian hospitality from many, but he worked with his hands for money to keep himself going.

Some missionaries today, perhaps too easily irritated by a close connection with mission boards and mission secretaries, may wish that they could be as free as was St. Paul. Some, indeed, cut themselves off from what they count limitations and become free-lance missionaries. They forget, as St. Paul never did, that if they are real missionaries, they are servants of the Church. Sometime they become so free and so boastful of their freedom as to become irresponsible and quite a trial, not to say burden, to board-related missionaries whose trails they cross.

All who love the Church can rejoice that the number of these foot-loose and fancy-free missionaries is not large. Most of the missionaries at work in today's world have been recruited, selected, appointed, and sent out by some well-organized mission board. Their support comes through that board, and it exercises a measurable supervision of their work and even of their personal lives and conduct. The relationship, thus set up and sustained, can be, and usually

is, a very happy one. Perhaps it is never ideal, but often it approximates the ideal. It is unquestionably a desirable relationship and generally makes for effectiveness and continuity in the work and for the peace of mind and the welfare of the missionary.

In this relationship, painful irritations are the exception, but they do come. How to avoid them, if possible, and how to deal with them when they come are important problems of mission board administration, but the missionary also has a responsible part to play.

### **Some Missionary Failings**

The first relationship between an appointing board and the missionary is a kind of wooing, wedding, and honeymoon experience. It is very nearly all apple pie. The board wants the missionary. The missionary wants the good opinion of the board. Everybody wants everybody else to be reassured, happy, and contented. But as soon as the missionary gets to the field and tries to settle down, things can, and often do, begin to happen which cause concern either to the board (usually only to the board secretaries) or to the missionary. The missionary runs into debt and begins to overdraw his salary account. Or he does not buckle down to language study as he should. Or he is given so much work to do in an under-staffed mission that he cannot devote enough time to language. Or he works or acts in such a way as to suggest that language study and the attainment of proficiency in the use of the new language is an end in itself. Or he doesn't write to the board or even answer letters directed to him. Or he writes too much and says the wrong things. Often he writes to members of the board, by-passing the administrative secretaries. Or he begins to appeal directly to friends or churches for special gifts. Or, without full clearance with his fellow-missionaries or the board, he starts some special work which becomes his chief interest and concern, irrespective of the way in which it relates itself to the total program. Or he takes some kind of inconsiderate and ill-advised attitude toward his fellow-missionaries or even toward the people of the land,—report of which sooner or later gets back to the board.

It is not necessary to extend the list of specific offenses of either the non-feasance or the mal-feasance variety. A group of board secretaries, representing several mission agencies, could have a field day, if they were so inclined and could find the time, cataloguing things they could wish missionaries would or would not do. But such a day could probably be overshadowed by a comparable group of missionaries, of the same boards, coming together to list the things



which their boards (their administrative secretaries) do or fail to do which cause concern, irritation, and sometimes bitterness of heart.

### Some Board "Shortcomings"

Such a listing would probably include: (1) failure to give adequate and correct counsel concerning personal and house equipment to be purchased before sailing; (2) too severe restrictions on what the missionary may purchase and take along on his baggage and equipment allowance; (3) seeming fear that the missionary may get soft if he is allowed or encouraged to have too many household conveniences; (4) failure to provide, in advance of the missionary's arrival on the field, adequate housing so that he and his family do not have to be crowded in on another missionary family; (5) too heavy a work program during the period assigned chiefly for language study; (6) failure to make clear the secretary or secretaries to whom special communications or problems should be brought; (7) rules concerning children (or the number of them) that seem to invade the privacy of the missionary's domestic circle; (8) too much determination and detailed application of mission policy by the board without full consultation with the missionaries; (9) the assumption by the board or by administrative secretaries of an employer-employee attitude toward the missionary overlooking the partners-in-obedience relationship that should obtain; (10) having the last word in the board office on the misuse of funds in relatively small as well as large expenditures; (11) expecting the missionary to keep detailed records and to make periodic detailed reports irrespective of his other work load, carried in obedience to his primary responsibility; (12) unwillingness of the board to keep pace with the missionary in transferring major responsibility for the work to Christian nationals.

But why try to make the list a baker's dozen? Perhaps no one could ever make an exhaustive catalogue of the causes of friction. Even if he could, the list would become incomplete tomorrow because of additional irritations traceable to new circumstances. The important thing is that *missionaries and board secretaries alike should engage frequently in a bit of self-analysis to see that the occasions for unpleasantness may be within themselves*. They need to see also that some arise out of circumstances over which no one has full control.

I should love to think that reflection on the following facts and factors would help to keep strained relations between missionaries and mission boards at a minimum, and also help to resolve amicably the irritating concerns that arise:

*First*, remember that no one is perfect, not even a missionary, and surely

not a board secretary.

*Second*, remember that everyone needs a liberal margin for error, mistakes in judgement, and perhaps even a slight margin for human perversity.

*Third*, remember that one worthy of being—of continuing to be—either a secretary or a missionary is basically a person of goodwill who wants to do right in the service of his Lord.

*Fourth*, remember that sympathy with one another's weaknesses and *empathy*; an honest effort to put one's self in another's place and to think as he thinks) will generally provide a right atmosphere for negotiation.

*Fifth*, remember that prayer for those who have irritated us or done us wrong not only helps to change them but helps us to adjust ourselves to them.

*Sixth*, remember that it is better to write things out or talk them out with the ones chiefly concerned, and that doing so is far more Christian and far more likely to produce easement and reconciliation than smoldering silence. Human speech, some-times even explosive human speech, clears the atmosphere and leads to new understandings.

*Seventh*, remember that, whether the other party to a misunderstanding ever reveals reasonableness and a sweet spirit or not, we as Christians are ourselves under a divine imperative to be reasonable, easy to be entreated, ready to forgive, and ready to make adjustments for the sake of the high cause we serve—and as unto Him who is our Lord and is always infinitely patient with us.

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### **The Laborers are Few**

"The total number of Protestant missionaries in Japan was 1,883 in 1953. National pastors and unordained evangelists number over 2,800. Thus a total of 4,600 Christian workers, missionaries and national evangelists (pastors) work for a population of 88 million. On the national average this is equal to 1:20,000, while in the U.S.A. the ratio is 1:1,000. Even the national average ratio is deceptive as there is great variance in the 46 prefectures. While Tokyo boasts 1:6,400, Saga Prefecture has only 1:80,000, Gifu Prefecture 1:63,000, Akita and Kagoshima Prefecture each 1:51,000, Iwate Prefecture 1:63,000.

"If the 1:1,000 ratio of the U.S.A. is applied to Japan we would need a total of 88,000 Christian workers in Japan this year and would have to provide an increase of some 1,500 annually to keep up with the estimated growth of population."

R. A. Egon Hessel

"A New Missionary Strategy for Japan"  
*English Mainichi*, Feb. 28, Mar. 1, 2, 1955  
(Osaka Edition)



*The secret of the missionary as a person is his communion with the One who is the source of personality. Here is a report of what a group of missionaries who gave themselves to a consideration of personal spiritual growth, found meaningful. We have asked that it be reported that it might help you too.*

## Growing up into Christ

JEAN PETERS

*“Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ.”* —Eph. 4:15, RSV.

In the Personal Spiritual Growth group at this year's Kyodan-Related Missionary Conference we did “speak the truth in love” as we shared honestly but compassionately our failings and falterings in our spiritual growth. It was a wonderful time of sharing and a real inspiration to me, and because I wished *all* the missionaries there, and many more who could not be there, might have had the joy of this Group experience, I want to share my impressions and “harvest” through this article. Inevitably, I will be speaking from my own personal reaction to what was said, and may leave out (in fact, have left out) some things which were equally good. But I hope what I will write will reflect *something*, as least, of what we all found in this group, and be a blessing to you who read, as the Group sharing was to me. Much of what follows is the expression of others in the Group, and to them I am indebted.

### Nature of Spiritual Growth

Out of this Group experience came, for me, the realization of something about the nature of spiritual growth which, if I can remember it, is going to be an invaluable asset to me in the future. It is that when a person is really growing spiritually, that person is the last one to be aware of it! Also, it not only *should* be, but *has* to be, a daily thing, the way any growth is daily. Each day something is added that was not there the day before, even though it can't be seen by the naked eye. To put it another way, it won't do to be taking our spiritual pulse all the time—or measuring our own spiritual health by taking another's pulse to see how we compare. Neither can our spirit's growth be forced—if constantly dug up to see if it's growing, it will die. Small children don't know they are growing—they just do. They reach out constantly to their parents to fulfill their every need, and this constant turning to the

source of supply of all their needs, in complete trust, is the secret of their growth. We would do well to remember this in our spiritual growth.

### **How Do We Know?**

Although it is not good to be taking our spiritual pulse continually, is there never a right time to take stock of our spiritual life? Of course there is—that was the whole purpose of the Group—and one member answered the question “How do we know we’re on the track?” It is in this way: “Everybody grows in his own way towards God. But there are certain characteristic things which we should find happening in our lives if we are having this growing, creative dedication. For instance, do we find a change taking place in the things we hope for, in our desires? Do we find ourselves more and more released *from* Self, more understanding and aware of the needs of those around us? (Many of the things we think we *must* do, are really a projection of Self, and not the things God wants us to do or through which He can use us best). Do we find a change taking place in the *kind* of temptations that assail us, and their frequency—less yielding to the temptation to pretend, to cover up, even from ourselves? Do we find our conception of worship changing, growing, deepening?”

### **Keeping on the Track**

The problem of concentration during daily devotions was a common Group problem. What do you do to keep your thoughts on the track in your prayer life? From one of the group, who is farther along the road than many, came this thought: “To begin with, try to have a less hurried life. Constant communion with God at all times will make it so that concentration in the special prayer time will not be a problem. If I do not do all the talking I come closer to God, and when I am too tired to think, I come closer to God.”

One does not arrive at this advanced stage quickly or easily, and some of the practical suggestions and experiences were:

“Pray that God will take away the thoughts that interrupt”

“It helps to write one’s prayer, especially if one cannot talk out loud to God. It helps to concentrate one’s thoughts and motives.”

“Don’t try to cover too much ground—concentrate on a set thing.”

“If something comes in and interrupts, do not fret about the things that do not get done!”

### **Why Pray?**

Why bother the Lord with things that He knows we all need? St. Augustine said; “Without God we cannot; without us God will not.” God has chosen to



limit Himself according to our response. Unless we bestir ourselves, God will not act. Our intercessory prayers are of cardinal importance to ourselves and to getting things done outside of ourselves.

One person expressed the experience of having her intercessory prayer life blighted by a sense of unworthiness. Who was she, so much in need of grace herself, to be asking God for things, even good things, for others? Why should God take care of her family and friends any more than anyone else's? Obviously, they were praying for the same thing for *their* loved ones—what if their prayers were not answered and hers were? She was reminded by another older person that if *anyone* waited until they felt worthy, they'd *never* come to God in prayer! We become worthier as we pray, but it is not our worthiness that counts, but God's.

### Leave It To God

Intercessory prayer is not talking God into changing His mind about someone or something, urging some particular course of action on Him. It is because we think of intercession in this way that we feel we must be pure before our prayers will be of any use on behalf of another. Much intercessory prayer is just lifting a person or project to God and leaving it to Him to work out the details of the answer as to what and when and where. Some ways that members of the Group had found helpful in making and keeping intercession vital and meaningful were:

(1) Keep cards on each person or project prayed for. Add a photograph of the person to the card, if possible. Add new information on the person or project, as changes occur, recognizing them for what they are, partial answers to prayer, even though perhaps not the answers we expected.

(2) List intercessory prayer needs by categories—all those who are sick or in hospital on one page, those whom we are praying to become Christians on another, family problems on another, and so on.

(3) Write "answered" beside any prayer request when it is answered.

(4) Praying for others changes our own attitudes toward the one prayed for. If it is a person with whom we find it difficult to get along, or work with harmoniously, we find a change happening in ourselves when we pray for a change in the other person. The change in ourselves when we pray often is the thing that makes it possible for God to bring about a change in someone else.

(5) Have a prayer partner. Even if only through letters, knowing that someone else is praying for the same things gives a tremendous impetus and

meaning to one's own prayers, which so often seem, by themselves, to be lost in the void.

(6) After praying for someone, call on them or write them a letter. It is not necessary to tell them you have prayed, but the act tends to confirm our concern, involves us in the answer to our prayers. One very practical way of being our own answers to prayer was cited by one person. In their home they keep a small bank in the center of the table and at every meal, after the grace has been said and those less fortunate than they remembered in prayer, each one puts a coin in the bank. This money is then used to buy food to feed beggars or others who need help from time to time.

### **Discipline of Sickness**

Another member of the group witnessed to the disciplinary effect of a serious illness. When something serious happens to us physically, we *have* to cut down on the many things that we felt *had* to be done as part of the Lord's work. Then, as health and energy slowly return, we take on more and more until we are just as busy again as we were before.

We learn when we're sick, as we do when we go to Conference, that God's work goes on quite well without us. It makes us re-appraise those things which we have come to feel are important, indispensable parts of our work for God. At times like these, we realize what are the really important things—that not even our work for the Lord is counted by Him as more important than our quiet times with Him. One person in the Group put it this way: "Sometimes we feel the pressure of acts of mercy crying to be done. It is hard to distinguish between what should and should not be our particular responsibility in the face of the general need. But we have to remember that many times Christ went away to pray when the crowds were clamoring for Him to heal them—and He knew He *could* heal them—yet He knew He needed the times of prayer."

### **Time Out For God**

We have to be careful to seek God's guidance in deciding when *not* to give ourselves in service to others, but after taking the time to go apart for meditation and fellowship as we did at the Conference, we realize how parched our souls get for such a "season of refreshing from the Lord." We realize, as we never could in the hurry and flurry of daily life, how we starve our souls and in so doing, hinder God's working in us and through us. Our human nature tends to make time for and set first in importance a teacher's meeting, the visit to the family of a Christian student, sharing in the prepara-



tion of the Christmas or Easter pageant, teaching a Bible Class. Our human nature is the dominant one now—but what of our heavenly nature, the nature which God is desirous of forming in us if we but have time for Him?

Growing spiritually is not easy, it is not cheap, it is not fast. But we have our Lord's assurance that "he who hungers and thirsts after righteousness *shall be filled*"! Just as the Conference satisfied my need, as after a big meal, so I hope this article has filled a need, too. But let us all pray for insatiable appetites for God's righteousness. For as we hunger, so shall we be filled—and at last "all attain...to mature manhood, to the measure of the stature of the fullness of Christ."

**Note:** A list of devotional books that have been helpful to the members of the Group was compiled at the Conference. We list several of these books below:

Testament of Devotion,	Kelly
The World In Tune,	Vining
Letters of a Modern Mystic,	Laubach
Deep is The Hunger,	Thurman
Meditation of the Heart,	Thurman
Meditations from a Prison Cell,	Stockwell
My Utmost For His Highest,	Chambers
Through Christ Our Lord,	Harkness
Growing Spiritually.	Jones, R.
Rufus Jones Speaks to our Time,	Fosdick
Imitation of Christ,	A' Kempis
Meditations for Women,	Crowell
Mr. Jones Meet the Master,	Marshall
Practice of the Presence of God,	Laurence
Jesus and Ourselves,	Weatherhead
Personalities of the Passion.	Weatherhead
The Suffering Saviour,	Crummeacher
The Mind Alive,	Overstreet
Higher Happiness,	Sockman
Florence Allshorn (an autobiography)	
Beyond Personality,	Lewis

*The missionary in Japan is often embarrassed by his living standard. His daily life seems to be a contradiction of his message. Here a young missionary wife endeavors to face the problem of missionary "possessions" in the light of New Testament teaching. We think this will help you if you are concerned about your earthly goods affecting your ministry.*

## Possessive Possessions

MARY EDITH TATEM WILLIAMS

The rich young ruler came to Jesus and asked, "Good Teacher what shall I do to have eternal life?" Jesus' ultimate reply was, "One thing you still lack, sell all you have and distribute it to the poor, and you will have treasure in heaven; and come, follow me." The demand was too great, and the young man sorrowfully turned away, missing the big opportunity of his life.

Haven't there been times when each of us has wondered if this teaching wasn't speaking directly to our own situation, and if we weren't turning away because the demand was too great? We too have more or less "kept the commandments," at least those of the Old Testament, BUT—. Is Christ here really asking us to give up ALL our possessions before we can be assured of eternal life?

What might we possess and what should we not possess? What is it Christian for us to have, and what should we not have? Is it right to spend so much time just acquiring and taking care of our THINGS? Do our possessions possess us? There is no easy answer, for within the Church around the world we see wide differences in standards of living among some of the most earnest Church members, and yet all are "brothers in Christ."

Need I take time to go into the many ramifications of this problem for the missionary? Whenever we get together, the conversation almost inevitably turns to our "standard of living," and as a housewife I know *it's a cause of real frustration for me when I find so much of my time taken up with problems directly related to my own survival, and little time left for HIS work.* Perhaps the problem is magnified for missionaries because "things" we always took for granted are no longer readily available, and have become an item of concern, and often of extravagance. In the States it was so easy to push the thermostat a little higher when we were cold, or to open the window when it got too hot. But the last six cold months in Sendai have been hectic, for it's been nearly a



full-time job just trying to keep the fires going, the children from getting burned, and getting the many layers of clothing off and on. And still we have been cold and had colds! Yet none of our neighbors had anything like the heating "conveniences" that we had.

What has cut deeper and hurt even more has been the plight of our fellow Christian teachers and pastors, with whom we are striving to live as co-workers. Some of us have joined in discussions in the teachers' room, while eating "obento" around the "hibachi," and heard about fellow-faculty members who are crowded in one eight-mat room with three or four children, paying exorbitant rentals. There was the seminary student who was a part-time *rusu-ban*-babysitter in our home for a few months. In exchange for her services she received a six-mat room and breakfast. Our breakfast of fruit, egg, oatmeal and toast was so ample and nourishing for her that the remainder of her daily diet usually consisted of a fifteen yen roll for lunch and a bowl of *soba*, a type of noodles, for dinner. Similar stories can be told by all who have been in this country for a short while. BUT, none of these people seem to be complaining. They're happy and thrilled with the opportunities to work in the churches and schools, making their witness.

This frustration is only deepened as we recall the things that were said by family and Christian friends as they bid their adieu and sent us off to far away Japan. They made little speeches about how much we were sacrificing, how we'd turned away from material desires to the higher call of God, how we were showing supreme love and giving our all to Christ. Why, we'd almost come to believe it ourselves!! Arriving in Japan, it was a real blow to find ourselves classed among the monetarily rich, the best dressed, the best housed, the best fed—our cook insisting on only the best cuts of meat for our table, when during student days we'd been feasting on meat substitutes. We come as Christian brothers sincerely wanting to live as comrades, but because of vast cultural differences we find ourselves set apart as "guests" in Western style houses, expected to be the example of "ideal" Western style living.

This problem was accented for me during Seminary days, when, in the Missions Group we were able to have heart to heart discussions with nationals from many of the Eastern countries. How well I remember a fellow student and dorm-mate of mine, wife of a YMCA secretary in Changsha, China, speaking to us of her childhood impressions in a mission school. She demonstrated, with gestures, the holy, pious and saintly missionary who made the students memorize Bible passages about helping the poor, and yet lived a most luxurious

life behind high compound walls set off from the needy world, with at least 3 or 4 servants to each abode. She might be called a bit of a radical, and she was being dramatic. She, as well as we, knew and appreciated the reasons why a high standard of living was necessary then. But she wanted us to face the problems anew in this present era, especially when we would be living in countries where there was great physical need, ripe for Communism and its gospel of equality.

What should we possess and what possesses us? What is the Christian answer? So often it is said that the way to bring Christianity to the non-Christian world is by the example of our lives, and yet when close attention is called to our living habits we seem to find many contradictions to the teachings of Christ. The original transition from that of the poor student to the rich missionary was hard for me to take, but I must confess that in less than five years I have become very much hardened, happy and satisfied, more ready to accept the high missionary standard of living. Being somewhat aware of my own guilt, I have tried to re-examine the teachings of Our Lord on possessions, to see how they might be applied to our daily lives.

### What Did Jesus Say about Possessions?

Few subjects does he touch more fully and with more emphasis. The Gospel hearers then, as today, had trouble applying the principles of love in the economic sphere. The life of Palestine at the time of Christ seems simple and primitive to us, and yet these people too didn't know where to draw the line. By picking out isolated passages it seems possible to prove any theory you want to prove. Different sayings stress different things, so we have to look at the TOTAL picture. What can we discover about Jesus' teachings?

*Jesus Doesn't Legislate.* He supplies principles, impulses, inspirations, not constitutions. Roughly, Jesus' teachings on possessions can be divided into two major categories. On the one hand he shows the evils and pitfalls of wealth. On the other he says that wealth is a sacred trust.

What are the evils brought by wealth? Jesus emphasizes three: 1) covetousness, 2) laying up treasure amidst human need, 3) letting goods become fatal to our quest for higher things.

Sinners that we are, and surrounded by glamorous advertisements on every hand, **covetousness** can soon become a major sin for many of us. How often do we covetously go window-shopping, hating to admit it but desiring to lay up a bit more of the world's treasures for ourselves? Or covetously admire our



neighbor's art objects, his books, the advantages of his board over ours, his school over ours, his house, his maid, his assignment, his future—over ours? We forget that “a man's life does not consist of the abundance of his possessions.”

*Laying up treasure in the midst of human need* corrupts the soul. We can glibly say that it is no more sinful for us to have these things here than it was in America. There were so many, many others there who had so very much more, and were always seeking more, so what's wrong with our having a few of these things? Can it be more sinful for us to have them *now*? But now we *know*—with our hearts and eyes and mind and soul—not only as hear-say. Our wealth in the midst of human need brings comfort and power, lifting us apart from the burdens of life. It will always be difficult to be at one with the people here who have suffered so much.

*Our goods, our possessions soon become fatal to our quest for higher things.* Here Jesus puts the greatest stress, and he surely speaks to me!! As we become more dependent on goods, we become less dependent on God. We want to be sure that we have all of the “securities.” Soon we become fully involved with the details of taking care of our things—of where to get a certain gadget to make this work, how to cook baked beans without molasses, how to get insurance to protect our possessions, how to bring up the baby, or what to do about the summer place, etc., etc.

Every time our family moves I become more aware of how much time and attention our “things” require. It will be a long time before I forget how easily our helper's family of five moved to their new home with us. All their belongings were readily moved on a small truck, and things were in order, ready for dinner in their new quarters the day they moved—while I'd been spending weeks trying to get set up. Their life, though full, was simple, and ours complex—so dependent on our “gadgets,” and perhaps not so dependent upon God.

Recognizing these evils, how should we regard our material goods? Is it justifiable for us to have personal possessions, and if so, how should we use them? Positively we must be continually *sacrificing*. Jesus frequently mentions the benefit that will accrue to the donor rather than putting the emphasis on the recipient. “It is more blessed to give than to receive.” In the familiar story of the widow's mite, the whole point is the attitude of the widow, not the amount she gave:

“This poor widow has put in more than all those who are contributing to the treasury . . . she out of her poverty has put in everything

she had, her whole living," (Mark 12:43)

As we decide where to give our gifts, it is easy for us to become perplexed as we see so much need. We must ask ourselves, "Do we not need to get rid of our things because of the harm they are doing to us?" Jesus insists on the need for service, for sacrifice, and for ministering to others—and that, God willing,—is to be one of our missions here. But the important part of Jesus' answer to the rich young ruler was not to be found in the fact that the poor needed his riches. They *may* need to get them, but *he* needed to get rid of them. God requires the sacrifice on our part. *We need to sacrifice.* Jesus' major message is that we must deny ourselves or lose our own souls.

Jesus doesn't wholly neglect the other side of the problem either—the outcome for him to whom we give. *Wealth is a sacred trust.* Jesus sought regeneration rather than simply amelioration. Finding ways to bring about this regeneration has always been difficult. Though *our* giving is of primary importance, it is right for us to be concerned about where it goes. A large part of the Gospel teaching is occupied with the stewardship of money. Many of the parables evolve around the problem: the hidden treasure, the unmerciful servant, the unjust steward, and the parable of the talents. "He that is faithful in a small trust is faithful in a great trust" . . . . Wealth is a sacred trust given us by God. *Because we HAVE, it is ours to Give.* We must ever be seeking the regeneration of our fellow men with our gifts.

What should be the central motive in the use of our material goods? It's the same motive that is basic in all of Jesus' teaching—that of *love to neighbor.* We must come to love all people with all our heart and so will naturally come to share with them. It is ours to ever be seeking to know the needs and the heartaches of those with whom we are working—seeking to understand and love them—knowing that we all are brothers. If we make our lives truly a part of theirs, seeking to become one with them in every aspect, as the years go by perhaps we will find no time left for covetousness and will learn dependence on God from them. These are easy words to reiterate, but achievement will be another thing.

At numerous conferences with young, alert leaders from the Japanese Church, the question of the missionary standard-of-living has been a major topic for discussion. At these, it has been clearly realized that we might commit ourselves to living on the same salary, by the same standards as our fellow Christian pastors here, adopting as much of the new culture pattern as humanly



possible, and still go home without having made a positive witness to Christ. *We must always remember that it's not completely how you live, but what you're living for.* Jesus didn't legislate. A new moral law was not enough. Jesus was a teacher of morals, but *more than that*, he was the Son of God, love incarnate, It is blindingly easy for us to see our own sin as we think of this. We must be repentant, but in our repentance, know that Jesus the Son of God, love incarnate, is ever forgiving. Only in this way can new ways of living in love be ours.

## The New Shangri La

### A Building Redeemed

"Hello Joe!" the little card proclaimed in large letters. The attractions of the "On-Limit" cabaret it advertised were listed as "Sweet Music, Sweet Girls, Good Whisky & Exciting Floor-Show"! The card was one of thousands handed to young American servicemen in the Oppama and Yokosuka areas just outside Yohohama—where nite clubs, beer halls, cabarets, and worse places of business constitute one of the major sources of income for local business-men.

But this card advertised a *special* cabaret—the SHANGRI LA. The Shangri La boasted the longest bar in Japan, 200 "beautiful" girls, and provided free bus service to and from the main gate of the big Yokosuka Naval Base. It did a thriving business for several years. Today the Shangri La is being renovated and will soon be in use again—but not as a cabaret! The *new* Shangri La is to be the Y.M.C.A. "*Kaikan*" of Kanto Gakuin University. It will serve as a dormitory for some thirty Christian students and its numerous rooms will be used for the numerous activities of the Y.M.C.A.

When the Japanese government put the building and grounds up for sale recently the University authorities bid, and purchased, the facilities for about \$6,000.00. The Y.M.C.A. has started a campaign to raise funds for renovating the buildings. Students are busy in soliciting funds—as well as with brooms and mops cleaning up the place. The Yokosuka Navy Base Chapel and the Oppama Navy Base Chapel have contributed \$150.00 each toward the project. The almost 18,000 square feet of floor space will require considerable repair and redecoration but both the students and the University administration are determined to find the necessary funds and to make the best possible use of the newly acquired property. Dormitory facilities have been sadly lacking at Kanto and boys have been living as many as five to a small room in the present dormitory on the campus. The Shangri La is a four minute walk from the campus.

The dance floor will be converted into a meeting room or chapel that can seat 250 to 300 people. The large kitchen will provide meals for the students and the second floor rooms will be converted into living quarters. The one unsolved problem—other than raising funds—is what to do with the long bar!

The acquisition of these facilities will enhance the program of the Y.M.C.A. and strengthen the Christian emphasis at Kanto. And the Y boys will be passing out cards too—but not cards inviting American servicemen to spend their money on wine, women and song. The cards the Y will be passing out will be addressed to the children of the neighborhood and will read something like this:

"Hi Kiddies! Welcome to the *new* Shangri La. Special afternoon meetings for you—help with your studies—Bible stories—motion pictures—fun and games. COME!"

If the original Shangri La of literary fame was a dream—this new Shanri La is a dream come true. A dream—an answer to prayer—another avenue of witness.

*The missionary is dependent on the "folks back home" not only for material support but for moral support. While he full well realizes he is not worthy nor entitled to the high regard accorded him, nevertheless he likes to hear it. Here is a pastor's tribute to, encourage, the discouraged.*

## A Pastor Writes to Missionaries

RALPH WALKER

Dear Missionary Friends:

A man recently said, "I always feel a few years behind my generation, because, actually, I matured later. I was 30 years old before I felt myself to be a man, with the average amount of independence and understanding." We often talk about "I.Q.'s," I suggest the initials "M.D."—for "*maturity date*."

But when does the average good church member arrive at his "M.D." when it comes to an intelligent appreciation of the calling, the task, the challenges, and the achievements, of the missionaries?

If I myself have come near enough to my "M.D." to be permitted to reminisce, I may mention my preacher-father's home in old Delaware. He had lost his health, and the doctor banished him from a pulpit to work health back into his body and mind by living the life of a farmer. We had a big family, he was no expert agriculturist, money came hard—but father and mother practised hospitality. And they set their trap to catch spiritually educational guests for the sake of the children, and to them the maximum in guests was: a real, live honest-to-goodness missionary.

I remember their visits as joyous and exciting events. In those more leisurely days when no farm had radio or television or any of the other exasperating "diversions" of these super-crowded and hectic days, for a mentally hungry family to gather around a devoted Christian man or woman who had actually gone "to the ends of the earth" for Christ—that was a high point in experience.

With this mind-set, I suppose it was natural that such men as John R. Mott and Robert E. Speer should stand out as principal influences in college days. And that, when there was a call for "Student Volunteers," this lad should, and did, sign up, and dream dreams and see visions of the most fully dedicated ministry of which he could conceive.

Was there ever a fellowship of college undergraduates quite equal to that



of the Student Volunteers? Here in the New York City area, we of Columbia, New York University, Barnard and Vassar and a dozen other schools would gather periodically for the newest news of missions, and for some of the most thrilling sessions, as men like the then young Walter Judd would come to us with the verve and passion of the crusade entitled "The Evangelization of the World in this Generation." Study, hard study, was hardly to be thought of as work at all—it was preparation, inspired by earnest zeal, for a life that looked, in prospect, like veritable romance.

Then, for this lad—a sore setback, a lifetime disappointment: an illness that looked like (but wasn't!) a permanent disability; no mission board would look at me after the medical report, and after the long climb back to strength again. But through these thirty years since that somber episode, I have felt that I was—at least I wanted to be—simply a missionary-minister, home-based. If ever the flame began to dim, it was rekindled by Clarissa, the girl I met at Student Volunteer prayer meetings at Barnard College, a premedical student and volunteer herself.

I suppose those dear people in Temple Baptist Church, Los Angeles, thought their minister was a little hard on them when he truckled them into bigger and bigger missions budgets, at one period the second largest in our denomination. But, it was good for them!

However, I feel the "M.D." date was still to be recorded, and I hope that it has really drawn near its realization. I have the feeling that you missionaries who may be reading this know full well what I am seeking to say. You must sense the difficulty of "communicating" the whole truth of the missionary picture to the home folks. All the reports, all the addresses, and pictures, and personalized descriptions, can hardly convey the sheer realities: isn't that so? It takes the travel to the scene, to the fields themselves, to the peoples and lands where you labor and press against the razor-edge issues.

That came, that priceless opportunity, to this minister, last October 1954, when the Chief of Chaplains, Department of the Army, asked me to conduct retreats for chaplains in Tokyo. And, between and after a series of soul-searching sessions with the ministers in uniform of army, navy, airforce and marines there were a few cherished chances to visit with you missionaries in your homes, churches, schools and hospitals and all the rest.

There wasn't a trace of disillusionment in it for me: it was as I prayed it would be, not only a confirmation of the wished-for vision, but an enlargement, a deepening, a reinforcement of conviction. Here is one humble home-based

minister who is trying hard to express his admiration and gratitude to you missionaries, the noblest and best of God's servants.

If there be such a thing as a spiritual hierarchy, surely every true missionary stands at topmost level. Perhaps next to him, every honest and dedicated chaplain. This may seem naive, but here is my reasoning: in such a land as Japan, you face an almost total non-Christian population. In the United States, there are, they say, at least sixty million unchurched people. We ministers seldom see these people: they go to doctor, lawyer, social worker, psychologist, or a secular minded friend of their own type, when life bears down on them.

But their sons are drafted and the chaplain has them, these lads without spiritual background, and minus spiritual resources, as they face the stresses of their abnormal situation, far from home. And we who are, I repeat, "home-based ministers" must be content to be classified in the third echelon. Well, if so it be, please know, dear missionaries, *that you have a place of unmatched honor in the esteem of those who have been granted some small comprehension of your spirit and your task.*

Sincerely,

A Pastor

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**"Take up his cross, daily"**

"We long to know God better today. Though years ago we dedicated our lives to Him and His way, we have not alway gone forward. If we are going to grow in His service, in His likeness, then does not each day call for a creative, renewed, growing dedication?" *Quoted* from the notes for the Personal Spiritual Growth group, Kyodan-Related Missionary Conference, 1955 (See article Page 217).



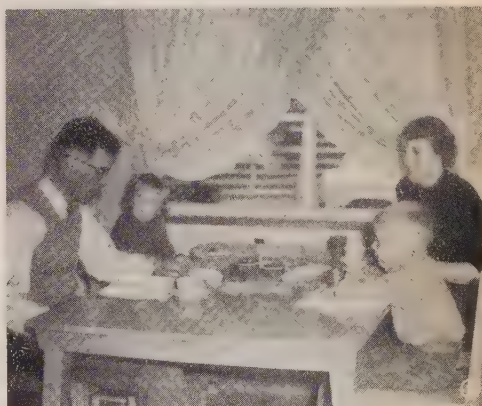
## THE MISSIONARY MINISTRY

When JCQ wanted to include a series of photographs on the life and work of a typical missionary they were faced with the problem of locating the typical missionary. No Missionary wants to be labeled "average" or "typical", and indeed we feel that on the whole the missionary personnel in Japan are above average! We finally selected as our "model" the President of the Fellowship of Christian Missionaries, Rev. O. Gordon Tang, and his family, missionaries of the Evangelical Lutheran Church, now serving in Nagoya. Though there will be points of difference we believe the Tang family is representative of present-day missionary witnessing—both in their family life and in their activities.

- ① The missionary residence—semi-Japanese in appearance; a bit large; used to the fullest.



- ② The missionary family—seeking to maintain a degree of privacy in a "glass house" existence. Family devotions start the day.



- ③ The family shopping—an opportunity to learn and to testify—to learn of things Japanese, to testify to things eternal applied to daily things.

- ④ The missionary children—backyard implementation of a "good neighbor" policy.







⑤ The church—new, built since the war, a growing membership and program. Typical of many new Japanese churches it is built with an eye to utility and expansion.



⑨ Friendliness—more than theology and preaching, simple kindness, a friendly smile, a handclasp after church, makes a lasting impression, and brings new recruits into the church and its activities.



⑧ Preaching—the thrill of a missionary lifetime: to stand behind the sacred desk and preach in Japanese! And to see God bless one's feeble efforts!

⑦ English Classes—not the primary task but an inescapable one and, properly used, an open door for deeper things. It often provides a dash of humor too.,



⑥ Bible Classes and *Kyudoshu* (Seekers) groups—the missionary is a teacher and spends hours in preparation. This kind of ministry is the core of the work, planting the seed—the Word itself—to work in the life of individuals.



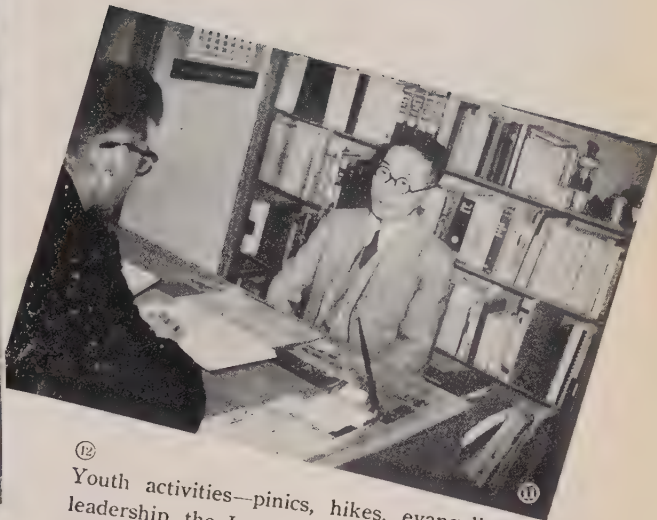


- ⑩ Odd jobs—the missionary sometimes feels that he is just a *kozukaisan*, a messenger boy, doing little time-consuming tasks, but the little tasks are part of a big job.

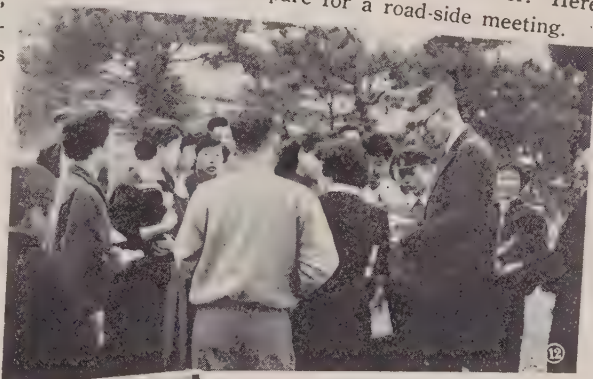
- ⑪ Counseling—listening and helping when possible, this gives the missionary insights into the mind of the people, while he in turn gives insight into the mind of God. Theological difficulties, personal problems, the desire to simply talk—all prompt visits to the missionary.



- ⑭ The Missionary wife—her day is full of the normal duties of a wife *plus*. The *plus* is innumerable! One cherished duty is entertaining the *fujinkai*, the women's circle.

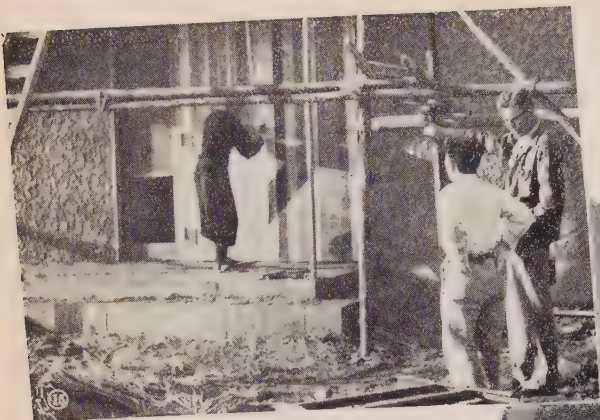


- ⑫ Youth activities—picnics, hikes, evangelism; with leadership, the Japanese young person will enter as fully into one as into the other. Here young people prepare for a road-side meeting.

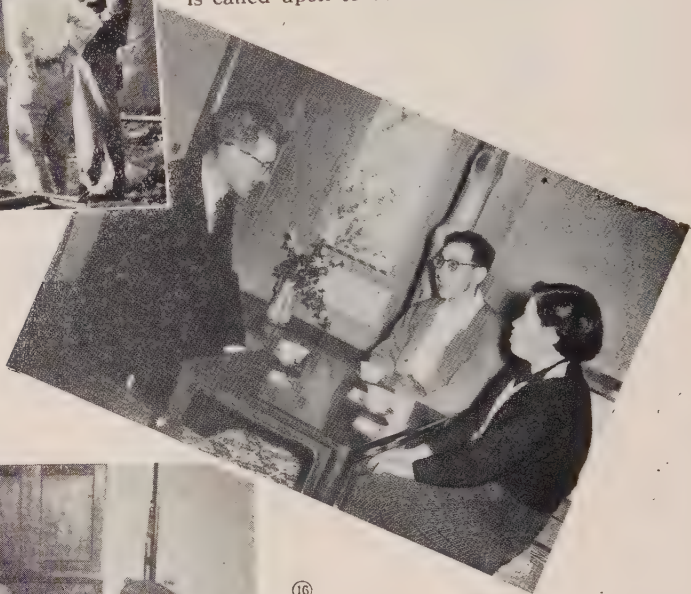


- ⑬ Cottage Evangelistic Meetings—"pillow top evangelism" as someone has termed it. Meetings like these in the natural and informal setting of the Japanese home are welcomed by the missionary as an effective type of outreach—"the church in thy house" of the New Testament.





⑮ Building Supervisor—the missionary does not have the title but most missionaries have the job! With new churches, schools, kindergartens, residences, and similar projects on every side, the missionary, perhaps lacking professional training as had Paul, is called upon to oversee such work.



⑯ Home visitation—a steaming cup of tea, the best *zabuton* (large cushion), the seat of honor before the *tokonoma* (see picture), and the missionary spends a few minutes in fellowship with a Japanese family. To feel at home, accepted, in the Japanese home, brings a deep satisfaction and is one of the many “rewards” the missionary receives.



⑰ Committee Meetings—every missionary can get on more committees than he has time to attend. Committee meetings are a distinctive mark of Japanese Christianity, and the missionaries have their share too. Here, Missionary Tang meets with other members of the Executive Committee of the Fellowship of Christian Missionaries, left to right, Mrs. L. C. M. Smythe, Secretary, Miss Jesse Miller, Treasurer, and Rev. Frank Cary, Vice President.



*An issue of JCQ on the missionary without some account of what the missionaries are doing would be an anomaly—so we are including three concrete, but distinctively different, examples of the missionary at work. Lets not call these representative; just a sampling!*

## Three Missionary Minatures

### I. God is Working Overtime in Honjo

MARY MAXINE PALMER

In September (1953) my husband and I were sent out on our first assignment as “real live missionaries,” and I must say that we were excited about it, too. We arrived at the little city of Honjo, a small city of 20,000 people that has only one tiny church. The church had been without a minister for some six years, and my husband had fallen heir to the job of being minister to that church. When we went to church that first Sunday morning, we found seventeen people in the congregation. Three of them had been very faithful through all of these years of trials and tribulations, trying to keep the little church together. All of this may sound like a very dark picture, but we had hardly begun working until we really began to see that God was hard at work in Honjo.

One of the first problems that we noticed was that there was not a single family in our church, yet that very first week, when we were out struggling to build a “*shichirin*” fire so we could cook breakfast, the city banker came by. Of course, his first purpose was to get us to put our money into his bank, and in line with his job of promoting good public relations, he tried to show a little bit of kindness by offering to teach us how to build a fire. However, while he was doing that, we began trying to build a little fire in him, too, by inviting him to church. We told him about the church and how it offered something for his whole family and for this reason he should bring his whole family. The very next Sunday morning he, his wife and his two boys were in church. They have been coming every Sunday since, both morning and evening services and also the midweek services. Thus our church acquired its first family. It didn't take them very long to catch on that if you are going to church you are going to have to work. For this reason, it did not come as a surprise to them when we said, “This church, if it is going to be a live church, is going to have to

have some type of evangelistic program." When we suggested a program of home visitation, the entire Oda family came to join the group of callers on that first night. Not yet Christians, mind you, but they and others like them who had not yet become Christians caught a little bit of the fire because God had been with them too. And so, there they were ready to go out, in spite of the freezing weather with its snow and sleet, to try to bring others that together they might learn of this new love of Christ. It was not very long until we began to see amazing results. Not only were large numbers of people coming to church, but many were beginning to take a very active part, and the church had truly taken on new life—a very energetic life.

One of our greatest inspirational peaks was reached a few Sundays before Christmas, when we had a service of dedication and consecration. Nineteen people came forward for baptism. They came forth to make the confession, and, more than that, to enter into the icy waters of the river for baptism. The fact that the water was so horribly cold didn't seem to bother them at all. But the story didn't end there. Not only did these people become baptized Christians but more, they became *active* Christians, because immediately they, too, began to go out and call on others and to bring them in. We had planned that we would have a campaign of intensive home visitation evangelism for only a couple of weeks, but at the end of that time the members were so enthusiastic about it they came requesting that the program not end there. They said, "Please, let's have it at least one day a week, and continue the program." And that we have done. We are still having large numbers to go out and call, and we are having wonderful results.

The program of home visitation did a lot of things; not only was it a wonderful religious experience for those who took part as callers but people came asking for church membership classes. Oh, they didn't ask for it in those terms, because they didn't know exactly what it was, but they wanted to know more about what it meant to be a Christian. And so, we had to establish more classes for training and from these classes we soon had three more candidates who wanted to be baptized. Only this time they gave in to being baptised in the "*ofuro*" (Japanese bath "tub"). It wasn't that they didn't have that "*samurai*" (ancient warrior) spirit or whatever it takes to do it, but that one of the women was very sickly and she could not stand the severe cold of the river so others agreed that the "*ofuro*" would have to substitute.

Well, shortly after that, the church began to take an interest not only in itself, but in others.



We had three families completely burned out in the city, and for the first time, the church people saw a need and did something about it. They collected food and clothing amongst their own families, and took it to these people. Just last week some of these families came to us and said, "We don't know what your church is but you came to us when we needed you. Could we learn?"

There is a great hatred for Koreans in that area, and yet, when they heard of the great Pusan fire, they immediately took a collection. We got two thousand five hundred and some odd yen, which may not sound like much to some of you, but to them it was a great thing. It was the first offering they had ever given for someone or anything outside of their own church!

These are just a few of the many, many things that they have done.

Some of the adults decided that if they could have a closer fellowship together, they could perhaps learn to be stronger Christians by sharing each others experiences, and giving strength to each other. And so they came to us saying, "Please, can't we have a class or a club or a group of some kind where men and their wives can come together and learn." Of course, we were overwhelmed at such an opportunity. And poor as we are in the language we decided to try as best we could to add that as one more task. We have had wonderful results with the group.

I needn't explain to you the horror I experienced as a trained R. E. director the first couple of times that I went into our church school and saw what was going on there. I thought "Oh, if only I could do something" . . . but they tell me in Japan you just can't do things like that. So I thought I'll just sit and wait and hope and do an awful lot of praying. But before I had time to do much of anything, they came to me and said, "We hear that you know something about teaching. Would you teach us how to teach Sunday School?" Well, if I had had false teeth, I'm afraid I'd have had to pick them up. The request at that particular moment seemed like something that was impossible for me, poor as I am in Japanese, and yet, I thought that if God would show the way, somehow it could be done. And so, I accepted.

Now, twice a month we are having teacher training classes, not only do we have the original teachers, but we have young people coming and saying, "I want to learn to be a teacher, too. Can I help?"

Well, I could go on for hours as the experiences in Honjo have just been wonderful! I don't know how to tell just what it has been. Every moment has been a joy and a thrill, and, more than that, an inspiration. Truly, we have seen on every hand that God is working over-time in Japan.

## II. An Unforgettable Experience in Rural Hokkaido

RALPH E. BUCKWALTER

Matsumoto San is a tall, lean, ruddy-faced young man of 25 who lives with his mother and two younger brothers and one sister in a sturdy, little cabin nestled in a picturesque valley in Shimo-sobetsu *buraku* (village) about mid-way between Kushiro City and the Akan National Park. This young man, with the earnest, smiling eyes, first heard of the Great Physician when he was resting in the sanitarium in Teshikaga near the Akan forests. Dr. Oyama, whose own life had been radically changed by the Master Healer when he was taking a forced "time out" of his medical studies, was doing his residence work in the same hospital. The earnestness of his Christian life and his direct efforts in personal work were used by the Spirit to strike a responsive chord in Matsumoto San's heart. He determined that as soon as he was able to leave the hospital he would seek a Christian Church where he could study more fully concerning the Way. In June he came to the Kushiro Mennonite Church introducing himself and expressing his deep desire to become a part of the Christian fellowship. He began commuting from his home every week-end in order to attend the regular worship service, instruction class, and evening cottage meetings. He also attended the Summer Bible Camp at Sunayu where new friendships were formed and his own faith deepened.

Matsumoto San, however, was not satisfied to keep the "Good News" for himself. He had been thinking deeply how he could help the people of his *buraku* to personally experience the hope and joy that was flooding his own heart. He shared his concern with Missionary B, and so it came about that a meeting in the little cabin was planned for September 7.

Gojikkoku, the railroad station nearest Matsumoto San's home, is a small settlement with only a few homes but with a very interesting name. Before the railroad was built to open up this frontier area all commerce was by river boat. There was a limit to the size of boats that could navigate the river that far inland. The standard weight for water transportation up to that point was no more than "*gojikkoku*" (50 *koku* or about 250 bushels of rice). The river is no longer used for transportation but the name still sticks.

When Missionary B alighted from the train at Gojikkoku, he was greeted by Matsumoto San who wore a big grin on his face. Matsumoto San waved in the



direction of his "special taxi." Missionary B responded, "Splendid, let's go!" So they both boarded the sturdy *basha* (horse cart) and Matsumoto San said, "giddap" to the "*meter*" and they started up the winding road that led into distant tree-covered hills. In one hour they had travelled 1 *ri* (2¼ Miles) over muddy, puddle-filled roads with the horse jogging along in front. As the rain gently splashed in their faces, they chatted and watched the birds and flowers and the changing scenery of the marshlands and foothills. A sharp turn in the road finally brought them in sight of the Matsumoto homestead where they were warmly greeted by the mother and younger sister and brother.

Like the Matsumoto family there are about 20 others who live in the little clearings among the hills that make up Shimo-sobetsu *buraku*. Everyone had been invited to come to the Matsumoto home that evening. By 6 o'clock they began gathering until there were 16 young folks, a dozen mothers and ten children. Matsumoto San's younger brother and the youth leader of the *buraku* had gone to Shibechea to borrow a battery and slide projector. They returned by 7:30 riding their bicycles over the slippery road from Gojikkoku. For an hour and a half everyone looked at *gento* (Slides and filmstrips), Helen Keller, The Blind Beggar of Jerusalem, Joseph, and others. Then after singing one of the Bible Camp songs a number of times until it became familiar everyone was served a steaming dish of curry rice. The clock had already struck 9 but the evening was still young so Matsumoto San and Missionary B conducted a short Bible lesson followed by discussion and visiting until after midnight.

The wife of Taniguchi San, one of the settlers, could not come to the evening meeting but she was so eager for an opportunity to speak about the Christian faith that she accompanied Missionary B back to Kushiro the following day along with her little boy. Before returning to her home the same day she had expressed her deep longing to know Christ as Savior and Lord, and her hope to establish a truly Christian home.

Shimo-sobetsu *buraku* is a Macedonian call. You can help to answer this call if you will just take time to pray. Pray for the Matsumotos and the Taniguchis and all the other families who till the soil there. And remember there are thousands of other *burakus* and *muras* in these Far Eastern isles where people with hungry hearts toil in sweat and tears. May God raise up a redeemed, serving, singing Church to enter these opened doors.

### III. On Our Toes in Yodogawa

*SHERWOOD F. MORAN*

To carry on a piece of social work in our neighborhood in Osaka, where the people (1) are so very busy in merely making a living that they have no time to come to meetings or join in any kind of a planned program, (2) are more or less uneducated, and (3) where the favorite form of sport is gossip, keeps one on his toes trying to adapt himself to the situation. The pious reader of this article may exclaim, "With such a problem you had better be on your knees rather than on your toes!"

In this post war period the young people are at a loss to know whom to follow, what to follow. The old ideas and new fangled ideas compete in every home. One of our most interesting groups at the Yodogawa Zenrinkan (Neighborhood House) is a club that goes at regular intervals to a nearby ice skating rink, young men and women, and spend the evening skating individually and as couples. One of our girls came to us with a typical problem. The grandfather in her home (I suppose he must be the type who refuses to die) said it was unseemly for a girl to skate at a rink, and particularly with men. And furthermore, it would be hard for her to marry a proper person with such a reputation. Her mother thought differently. She maintained that in these modern days girls should learn to mix sensibly with men, and they should be athletic and take part in such things as skating, swimming and the like. The girl came to us to get our opinion. What should she do? What should she think? It is a real responsibility to give advice in such a way that one can accept it and carry out the recommendation sanely and avoid certain very obvious pitfalls.

In our senior high school club one of our problems has been, not the members themselves, but some of the ultra-conservative parents who view with alarm, or at least apprehension, having a club in which young men and women meet together. "What are they up to!?" seems to be their attitude. But it is a real satisfaction to see the parents' attitude change as they come to see the light, that is, what we consider the light.

One of our nicest and most earnest church couples is a young man and woman, he a factory worker and she a typist, who came to know each other well in our folk dancing club. I had the pleasure of marrying them in our Neighborhood House last year. A wedding at our Neighborhood House is an exceptionally beautiful and dignified affair. Incidentally before the war we had a wedding at which I officiated, and the bride fainted in the middle of it. It



was not because she took a look at me or at her husband to be, that she passed away. Her *obi*\* was too tight. But how can an officiating clergyman, a mere man, control *such* things! Referring to the first paragraph of this article, should he be on his toes or on his knees at a time such as this?

Our church is composed largely of working people. Only one member is a student. White collar workers are few and most work with their hands. One of our most earnest Christians, a deacon of the church, is a telephone linesman. In other words he climbs poles. Among his own group of workers he has started a Bible class. Then there is another one of our church members who works in a shipyard, supervising workmen in the construction of ships. He has started a religious discussion group among the workers and is looking to us to furnish them with a leader.

Our neighborhood is primarily a neighborhood of small factories and cottage industries. In these small places the main products are knitted goods and ready made clothing. As a result the labor is unorganized, the hours are long and the pay is low. Girls live on the premises, working for twelve hours a day and are furnished their room and food. They receive in cash about ¥2,000. a month. They have no time for recreation. In such a situation as this what is a Christian employer to do? In order to make money he has to meet competition. One of our finest church members is a young man who is a tailor. He employs four girls. He realizes the hours in the neighborhood are too long and has shortened his. He brings his girls to our folk dancing club, and gives them time out to come to other activities. As a real effort to put religion into business we have nothing but admiration for him. It will be interesting to see how he works out his problem.

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\* An outer girdle worn by women.

#### ON WINGS OF THE AIR

AVACO Radio Report for 1954

Number of Programs: 6

Stations carrying the programs: 21

Number of Broadcasts: 1,353

Average cost per broadcast: \$ 6.00

*See the article on Audio Visual Work on page  
249 of this issue of JCQ.*

*For two years Dr. Brunner has been among us as a valued friend and a guide to deeper faith. We are happy to print here his fourth lecture given at the spring conference of Kyodan-related missionaries at Yumoto on April 1. It is a rare experience to get such a glimpse of what went into the forming of the mind and soul of a great interpreter of the Word of God.*

## A Spiritual Autobiography

EMIL BRUNNER

It was on special request that I prepared this spiritual autobiography. As for myself I feel neither a special qualification for this type of literary production nor the desire to produce it. I can think, however, that it may have its justification and its value for others.

For a Christian to look back on the course of his life is a study in Divine Providence. At the same time one has to be careful in stating the hand of Providence, because our eyes are weak and our judgment limited and unreliable. Still, I think it is permissible to rejoice over the traces of God's wondrous ways with us.

The roots of my existence go deep into the soil of Switzerland and the Swiss people. The pedigree of my fathers shows an unbroken line of Zurich farmers back to Reformation time; my ancestors from my mother's side are from another part of German-speaking Switzerland. As a Swiss one is, perhaps, tempted to overestimate the privilege of being a Swiss. Still I have found, again and again, that the Swiss passport is a great asset. It was particularly since my coming to the Far East that I felt thankful for belonging to this oldest republic of our world which was a democracy two hundred years before Columbus discovered America and which has been able to keep its principle of unconditional neutrality since 1515.

As a Protestant theologian I am gratefully aware of the immense impact which Ulrich Zwingli (1484-1531) has made on the life of my people. The reformed tradition was the spiritual climate in which I grew up. My father was a primary school teacher whose outlook and style of life had been formed by a great Christian educator who had fought for the rights of private Christian schools at a time of extreme rationalism in politics and higher education, which around the middle of the 19th century was prevailing in central and western Europe. My mother was the daughter of a Reformed minister who had become



a victim of the same movement because he kept faith with the Bible and the Creed of our ancestors at the time when rationalism had invaded the church in the form of a militant liberal theology. The prayers of my parents as well as the Bible stories which my mother told me, holding me on her lap while explaining the pictures of a naive picture Bible, are the basis of my Christianity and of my theology as well. Since then I am strongly in favor of picture Bibles as a powerful means of Christian education.

There is, however, apart from this general Christian family life, something more specific to be mentioned among the formative forces of my early life. At the time of my birth my father became acquainted with a man who is nowadays recognized as a great saint and prophet of the 19th century. Probably few of you have heard the name of Christoph Blumhardt (1842-1919), the son of his equally renowned father Johann Christoph Blumhardt (1805-1880), both south German country pastors. The house of the two Blumhardts was for half a century a well of spiritual dynamic, to which thousands made a pilgrimage in order to be touched by this power of the Holy Spirit, among them several members of royalty, socialist labor leaders, famous professors, great businessmen as well as simple folk. The biography which my Godfather, Frederic Zundel (1827-1891) wrote of the elder Blumhardt, makes unique reading in the religious literature of the last century. It was through this man, Zundel, that my father was introduced to and became a friend of Christoph Blumhardt. It was from him that my parents received something of spiritual reality which became an element in the climate in which I grew up. It is in the place where the Blumardts lived that lies the origin of what later became known as dialectical theology.

Although I knew Blumhardt personally, it was not so much himself but one of his disciples, Hermann Kutter (1863-1931), who, more than anybody else, influenced me as he did Karl Barth (1886- ) and Eduard Thurneysen (1888-

). Hermann Kutter—by the way, the uncle of Mrs. Brunner—might be called the father of the new theological movement. I still think he is the greatest man whom I came in contact with. He is known—or rather *was* known—to the world in a double capacity. First he was a powerful author. Some of his many books have made a big stir in their time, being translated into many languages. Second, Kutter is known as the founder and head of the so-called religious socialist movement. This name is somehow misleading. Kutter was most of all a preacher and prophet of the living God. I have never heard his equal. The pulpit of Hermann Kutter was a place from which the voice of God unmistakably was heard and his presence felt. I still can feel it now thinking of Kutter's

sermons. Kutter was also a profound and grand thinker. He was a lover and admirer of Plato and Kant as well as the Church fathers all of whom he read in the Greek and Latin original. At the same time he was a man who was aware of the great social problem of our age and saw the need of a revolutionary change. He had the courage, like the prophets of old, to shock his pious contemporaries with his vehement criticism and daring postulates.

I have dwelt a little long on the remembrance of this great man, because he not only influenced me more than anyone else, but also Karl Barth and Eduard Thurneysen. So, when Karl Barth published his first book, *Der Romerbrief* (*The Epistle to the Romans*) which at once made him famous far beyond the boundaries of theology, I found in it, as my friend Thurneysen did, first of all a powerful expression of thoughts we had received from Kutter and which were, in some way, the spirit of the Blumhardts, brought into a modern and intellectually brilliant thought-form. True, there were new things too, but in the main it seemed to us a continuation of the Blumhardt-Kutter line which had been familiar to us since our early youth. It was the word of Paul as the Word of God for our own time.

I emphasize this line because mostly the dialectical theology is thought of as a product of World War I and of the philosophy of Soren Kierkegaard. It is true, Soren Kierkegaard has influenced us deeply, but he did so because we found in him a combination of prophetic Biblical realism with a powerful and quite original philosophy somehow similar to that of Kutter, and with a profound critique of 19th century philosophy and theology. Soren Kierkegaard now has become almost a household name in philosophy and theology while the name of Kutter is all but forgotten, although, I think, his influence upon us has been much deeper than that of Soren Kierkegaard.

There is another reason for my emphasis on this line. The two Blumhardts never were, nor claimed to be, great thinkers. It was not their thought, it was the power of the Holy Spirit manifested in their lives and works which attracted so many and which through Kutter impressed us as the reality of God in our midst. *The origin of the so-called dialectical theology is not theological or philosophical thought, but the wondrous reality of the Holy Spirit.*

There is one more man I have to mention as a great teacher of all three of us, Leonhard Ragaz (1868-1945), known as the second founder and later the undisputed head of the religious socialist movement. He also became a disciple of Christoph Blumhardt, whom he always admired and revered as the greatest saint and prophet of his age. It was in the classroom of Leonhard Ragaz at



Zurich University that I first was introduced to the writings of Soren Kierkegaard. Ragaz also was not so much a theologian as a prophet. His religious socialism was of course very different from the socialism of Karl Marx. However, in distinction from Kutter, Ragaz was a fighter on the political plane. Ragaz deeply influenced Walter Rauschenbush (1861-1918) and, to a certain extent, Paul Tillich (1886- ) and Martin Buber (1878- ) who at one time were leaders of the German branch of the religious socialist movement.

As a pupil and under Ragaz's auspices I wrote my first book, *Das Symbolische* (1913), at the age of 23. It was also through the influence of Ragaz that I travelled to England, Ragaz being a fervent admirer of English and American democracy, and of the Anglo-Saxon culture in general.

It was during this first stay in England that I learned the English language. After my return from England which was hastened through the outbreak of World War I, I first became a soldier in the Swiss militia and later a pastor in a mountain church, Obstalden. I did not want to become a professor, but a preacher of the Gospel. There I got married to Margret Lauterburg, niece of Hermann Kutter. It was there that I began to dig into the works of Kierkegaard feeling that they were the door for modern man to the New Testament Gospel. It was then that the desire awoke in me to interpret the Gospel in terms understandable to modern man and relevant to our situation. But I am afraid my simple country people of Obstalden understood very little of what I tried to teach them from the pulpit.

It was three years after my beginning in Obstalden, two years after my marriage, that I received and accepted an invitation for a year's study at Union Theological Seminary. Leaving my wife at home with a little son and a vicar, I went to New York, just after World War I. The theology of Union Theological Seminary which at that time was extremely liberal did not attract me much, but I highly valued the experience of the New World, particularly a more profound study of its social problems.

On my return home I found the theological situation profoundly changed. Karl Barth had thrown a theological bomb into Germany, my friend Eduard Thurneysen following him closely. The periodical *Zwischen den Zeiten* began to transform the whole German and European theological climate. It was then that I joined these forces which seemed to me to follow the line we had started in earlier days. My book *Die Mystik und Das Wort* (1924) declaring war on the theology of Friedrich Schleiermacher (1768-1834) and Friedrich Ritschl (1806-1876) was the beginning of a long series of theological treatises, all of which—

whatever their specific object—had the same general aim: to preach the Gospel of Christ to a generation which deemed itself too intelligent and too educated to believe the New Testament message. *My books were all a paraphrase of Romans 1:16 "I am not ashamed of the Gospel, for it is the power of God unto salvation."* In 1924 I was called to the chair of systematic and practical theology of the University of Zurich, my home city.

There is another great stream of spiritual truth which at this time flowed into my thought and also into that of Barth and Thurneysen as well: we all began to study Luther, with incredible joy and enthusiasm, and later Calvin, with less joy but equal reverence, rediscovering with them the great truths of the Bible. We were not aware all that time of an earlier Luther-revival in Sweden. It was much later only that the two streams flowed into one another.

The theological and philosophical line which was developed by the group of which I was a member has received several names, each of which is both significant and misleading: The Theology of Crisis, the Dialectical Theology, Neo-Orthodoxy, Barthian Theology. Because of this last name it may be necessary to say a few words about my relation to Karl Barth.

1. I have never been a pupil of Karl Barth, neither have I ever been a close friend of his or a collaborator. Putting all occasions together, we have seen each other not more than a few days in all these 40 years.

2. I always admired Barth as a great leader in the field of Christian thought and I still do so. But from our first contact in 1917, we strongly disagreed and that exactly in the points which later have been known as our conflict.

3. In distinction from Karl Barth whose main work is *Die Kirchliche Dogmatik* (*Church Dogmatics*) my theological thinking was, from the very start, dominated by the endeavor to preach the gospel to "the pagans," i.e. to those outside the Christian Church and to interpret it to the secular mind. This difference between the one who has his eyes fixed on the believers and the missionary who thinks of the non-believers was at the basis of our disputes which began as early as 1917. This was the reason why I was so much interested to find the "*anknupfungspunkt*," the point of contact, between man's mind as such (what theologians call "natural man") and the Word of God. How could I preach them the Gospel if they were not interested, or if they did not understand? This main interest also was the special and lasting attraction which the Christian philosophy of Kierkegaard exerted on me and still does, while Karl Barth very soon after his start lost interest in Kierkegaard and now almost completely repudiates him.

4. In more recent years Karl Barth has implicitly revoked some of his



fiercest anathematas against me when he entered the field of the Christian doctrine of man—as I had predicted. On the other hand I never was able to understand Barth's lenient judgment about totalitarian communism which from the very start seemed to me at least as great an evil as that of Hitler.

Leaving theology aside for a moment, there are two other spiritual factors which in the second half of my life became important for me and of which I think I can see the hidden unity in spite of their apparent diversity: The Oxford Group movement and the I-thou philosophy of Ferdinand Ebner (1882-1931) and Martin Buber. The Oxford Group, which came to my country in 1931 as a new type of revival movement and to which the Swiss church owes a great deal, made me aware, for the first time, of the close connection between spiritual reality and fellowship or communion. Through my entering the Oxford Group movement I got a training in teamwork which I value as one of the greatest gifts of God in my life. The I-thou philosophy gave the philosophical, intellectual explanation or interpretation of this extra-intellectual fact. Now, I could see that and why in the New Testament there is such a close connection, if not identity, between communion or fellowship in Christ and the gift of the Holy Spirit, in the ecclesia. Fellowship was no more a mere ethical attitude but a new reality—the reality of God's Holy Spirit among and in men. Not an institutional collectivity, an organized Church, but a personal fellowship of the believers is what the New Testament calls ecclesia.

This was, at bottom, the same thing which Soren Kierkegaard meant by the word existential. *You cannot understand the Gospel unless you let yourself be personally engaged, which is the same as being challenged by the Thou which you encounter.* This has become since 1938, the lodestar of my theological thinking, first expressed in the little book *Wahrheit als Begegnung (The Divine Human Encounter)* in 1938. I think it was this which, at bottom, Kutter and Ragaz had in mind when they spoke of religious socialism. It certainly is what the two Blumhardts had discovered and experienced as the reality of the Holy Spirit as the element of ecclesia.

Perhaps, being a systematic theologian I have systematized my own life in the endeavor to see the divine plan behind it giving it unity and coherence. There are, no doubt, many other factors such as a happy marriage and family life, many friendships, many great books, many great minds of the past, which have contributed to my life and thought. I should not omit difficulties and problems, the dark sides of life, suffering and sin, without which I would hardly have come to understand the New Testament Gospel. Certainly it is true also

that the world wars had their share in our development, and this may account for the difference between American and European Christianity; the Americans have not, as the Europeans have, experienced a world war on their own soil.

On the other hand that great movement of our time which we call the ecumenical movement is by far a greater reality in American Christianity than in European because the multiplicity of the American Churches made it an urgent necessity whilst in Europe there is usually only one Protestant Church in each country. It was only in the preparation for the Oxford Assembly of 1937 which began as early as 1930, that I became active inside the ecumenical movement, taking part in innumerable study groups in many countries. Finally I can see all the lines of my development converging towards this last great adventure, my coming to Japan as a university missionary. *Maybe the interpretation of the Gospel from the point of view of a philosophy of society and culture is the special service into which I was called.*

I am sure that what I actually did comes far short of the call of the One whom I and all of you want to serve. Whenever I am honored or praised I feel ashamed knowing that this is not what a preacher of the Cross should expect or even accept. So, please, understand this autobiographical sketch as an attempt to thank God for what He has given.

#### **Other Pertinent Biographical Facts on Dr. Brunner**

Dr. Emil Brunner has been for the past two years Professor of Christian Ethics and Philosophy at the International Christian University at Mitaka. He was born on December 25, 1889, was educated at the Gymnasium in Zurich and matriculated at the University of Zurich where he received his doctorate in theology in 1912. He and Mrs. Brunner were married in 1917 and have had four sons. Among the many honors which have come to Dr. Brunner are honorary degrees from Edinburgh (1931), Oxford (1937), and Princeton (1946) as well as from many continental universities. Dr. Brunner was Rector of the University of Zurich from 1942 to 1944. His many books need no introduction.



*Does the Christian teacher—especially the missionary teacher—who is teaching something besides theology or Bible, have a responsibility to impart a Christian “content” in his teaching? Here is the answer of one who has struggled through to an answer.*

## Toward a Christian Philosophy of Music Teaching

CHARLES BURKHART

The relation of my religion to my profession has concerned me ever since the beginning of my short teaching career. Should the job of a Christian music teacher, I have often asked myself, radically differ from that of a non-Christian teacher, and if so, in what way, or to what extent? It goes without saying that the Christian teacher's daily life should differ from that of a non-Christian, that by his attitude toward his students both in and out of the classroom his religious convictions should be clearly manifested. But the question here is a different one: should his religious convictions affect the context of his course? In other words, is there a Christian interpretation of music which it is the Christian teacher's duty to convey?

### What is Music?

In seeking an answer to this question let us first of all examine the subject of music. What is music, as such, apart from the reactions of the listener? in non-technical language music might be defined as *the expression of emotions and non-verbal ideas in terms of ordered sound*. The quality of this “expression” shall be noble, sublime, or beautiful, if you wish, not commonplace or vulgar. A musical work is not arrived at by means of something like a majority opinion, but is produced by a single individual who, motivated by his own emotional experience, alone makes all the decisions affecting its form. If this individual happens to be a genius, as is seldom the case, his creation will have that rare attribute called beauty. Considered solely as a thing of beauty it will have recourse to no other thing or idea for explanation, justification or support but will be self-sufficient, having a kind of life of its own.

As for our reaction to music, our esthetic experience, all of us know that regarding a thing of beauty is a joy. We are moved in some mysterious way by beautiful things and enjoy making our own the rich emotional experience and the discipline that went into their creation. By this process our own mental

and emotional lives are, in a sense, enriched, as ever new and more highly refined levels of feeling and expression are revealed by each new esthetic experience. In addition to this enrichment, another benefit we gradually gain by repeating this kind of experience is the ability to make value judgments, to be able to tell a sublime expression from one not quite so sublime, and to distinguish the infinite gradations between the sublime and the commonplace. It is possible that this refinement of our judgment in esthetic appreciation will carry over into other areas of life and make us more perceptive judges and appreciative consumers not only of art but of all the things that confront us from day to day.

Up to this point a humanist or even an atheist could agree completely with everything that has been said. But can a Christian ever regard a work of art *solely as a thing of beauty*? Does he have nothing unique to add?

### **The Christian Plus**

There are many Christians who could agree with what has been said so far, but who might wish to add that beautiful music (or any beautiful thing) is also an expression of "truth"; that truth is good and that good can only come from God; that besides the composer giving a formal expression to his emotional experience, God in some way speaks to the composer, and, through the composer's music, to the receptive listener. There is thus no clear distinction made between "religious" and "secular" music, all great music having a religious content and therefore constituting a moral good. On the other hand, most Christians would agree that there is a qualitative difference between mere moral good and the revelation by God of Himself through His Son, which is the heart of Christian doctrine. Since this event was the most significant event in history and since its implications are the most vital matter that can possibly confront the individual during his entire life, any form of expression which is incapable of conveying this concept is felt, in the last analysis, to be inferior in importance to one that can. Obviously this concept can be expressed only in words and since music is non-verbal it cannot express it.

So far nothing has been said about vocal music with words, for strictly speaking this is music plus something else. At the same time it is clear that those musical works usually designated as "Christian" are to be found in this category. No one would deny that a work like Bach's *St. Matthew's Passion* is Christian and that it is the words that make it so. Of course, there are also some purely instrumental compositions—Bach's organ preludes, for example—that have such close association with religious texts that they could also be included



in this category. But is Bach's *Well-Tempered Clavier* Christian? or Beethoven's *Fifth Symphony*? Such instrumental music may impart a spirit or feeling that has religious associations for certain listeners but no instrumental music can report an objective fact. It can express a subjective state such as ecstasy, joy or grief that might be suggestive of certain of the emotions of religious experience but it cannot teach religion. Thus it cannot be called truly religious.

Where, then, does this leave the Christian teacher of music? If he is a teacher of church music his problems are happily non-existent. No inherent problem exists for the teacher of music theory, either, for there simply is no such thing as a Christian music theory any more than there is a Christian chemistry. That the theoretical material he teaches be used for good ends is all he can hope for. But what about the teacher of instrumental music? There is almost no Christian piano music, for example, and much piano music rises no higher than the level of mere entertainment. On the other hand there is some which, like the sonatas of Mozart, for example, does constitute, in its sheer beauty, a moral good that may be its ethical justification, though such music can never be a revelation of the highest kind.

### The Problem of the Christian Teacher

The problem of the Christian teacher of music history and appreciation is a different one. Should he teach chiefly religious music such as Gregorian chant, motets by Lassus, masses by Palestrina and cantatas by Bach and write off the rest as of no importance? I was recently faced with this problem in a course in music history from the Middle Ages to the present which was organized on the assumption of modern musicology that the music of all periods is of equal importance. A few simple statistics showed that only about one-quarter of the music to be covered was religious vocal music, the remaining three-quarters being instrumental or secular vocal. Since the material covered in the first semester extended up to the death of Bach in 1750, the second semester was almost entirely devoid of Christian music, relatively few such works having been written since that date.

I submit that there is a philosophical approach to our heritage of music that is Christian. *Since a work of art is not merely a thing of beauty but also an expression of a personality and of a culture, the Christian music historian can show not only how a given work reflects the spirit of the age in which it was produced, but can go on to show how, directly or indirectly, it reflects or fails to reflect Christian values.* For example, he might point out that the very pre-

ponderance of instrumental music in recent centuries is symptomatic of our de-Christianized culture; that the over-emphasis on pure form in some contemporary music suggests a lack of underlying spiritual values; that the sensuous nature of much of Debussy's music is an outgrowth of the hedonistic, *fin-de-siècle* atmosphere in which it was created; or to take several examples of vocal music: that a work such as the *German Requiem* of Brahms presents a somewhat sentimentalized view of Christianity; that the religious effect of Verdi's *Requiem* is obscured by quasi-operatic exhibitionism; that Stravinsky's *Symphony of Psalms* shows that twentieth century materials can effectively project the intense fervor of Old Testament texts; that the modern opera *Wozzeck* of Alban Berg, in which the main characters are tortured by hideous fears and a sense of sin and are finally murdered or commit suicide, constitutes a kind of "negative Christianity" by seeming to point to religion as Man's only recourse. Observations of this kind should arise from an effort to evaluate the ethical implications of a given work, and in order to do this the ability and desire to penetrate into it deeply are obviously required. Such observations would not necessarily take up the bulk of the course, in fact, might not even take a great deal of time to make, but would be characteristic of the attitude which should permeate it. They would be of especial relevance in a Christian school where students expect and deserve to hear the Christian point of view.

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### Piano Teaching in Evangelism

In our Oberlin School in Tokyo we are trying a new thing. Beginning in January we offered lessons on the piano, using the *Sanbika* (hymnbook) for much of our practice material. The response has been amazing. In our Junior and Senior High School departments, more have asked for lessons than we were able to accommodate!

Some of the simpler hymns lie well under the hand. We use the two parts, soprano and bass, from the beginning. That is sufficient to give the outline of the movement and more important still, it gives practice in both clefs from the start, the F Clef not being learned separately but as a continuation of the G Clef downwards. The wealth of this material affords practice in practically all the keys, which are easily grasped after a simple explanation.

But most important of all is its religious value. For the *Sanbika* is a collection of the best in sacred music from many lands. When we remember the important, even crucial part, played in the Reformation by Luther's hymns, may we not hope and pray that these music-loving Japanese will be moved upon by the Spirit of the living God, as they learn to play and sing His praises.

Contributed by Miss Mabel E. Daniels.



*The present-day missionary has many mechanical "aids" that can make his work both easier and more effective. Some of these are classified as "Audio-Visual Aids." Recently delegates from all over the Orient gathered to "compare notes" in this field. Here is a report of that gathering and, incidentally, a glimpse into the world in which we work today.*

## Bangkok Diary

VERN ROSSMAN

### *All Asia Conference on Mass Communications*

Delegates: 22 nationals, 35 missionaries

*Asian countries:* West Pakistan, India, Ceylon, Burma, Thailand, Malaya, Philippines, Hong Kong, Korea, Japan

#### *Study areas:*

1. Radio
2. Projected Aids
3. Non-Projected Aids
4. Leadership Training
5. Relation to Total Program

*Auspices:* International Missionary Council and Radio, Visual Education, Mass Communications Commission of NCCC—USA

*Friday, Feb. 25*—Tokyo a great pile of diamonds from the air at night. Formosa: even tops of terraced hills... escorted to and from plane by armed guard.

*Sunday, Feb. 27*—Hong Kong: strong contrast between rich tourists, residents, and penniless refugees from China.... population quadrupled in last few years.... severe water shortage.... shoes made overnight to order; suits in forty-eight hours.

*Tuesday, Mar. 1*—Plain near Bangkok network of rice paddies and canals. Greeted by SEATO flags and George Cherryholmes, Disciples of Christ missionary.

*Wednesday, Mar. 2*—Keynote by Dr. Rajah B. Manikam (East Asia Secretary, International Missionary Council and World Council of Churches): Asia in vast

revolution...emergence of individual as a major focus...breakup of family...emphasis on public education...new place of women...religious revivals and new nationalism...encroachments of communism. We must proclaim a two-fold Gospel: a Biblical theology which proclaims the Lordship of Christ over all of life, and a growing concern for a society based on God's purpose as revealed in His Word.

Rev. W. Burton Martin (Secretary, Radio, Visual Education and Mass Communications Commission, Division of Foreign Missions, UCCC-USA): We are past the stage of novelty and gadgetry...need to produce carefully, always asking "Did we communicate?". Accent on impact and effectiveness.

Evening: Demonstrations of locally produced films and filmstrips. Indian adaptation of story of Zacchaeus, black & white, sound, excellent. Japan showed filmstrips taken from *kamishibai* (picture play) cards and puppet-type color movie, "The Good Soil." Otherwise, not much being done.

*Thursday, Mar. 3*—Radio survey summary. Three radio stations in East Asia: DYSR and DZAS in the Philippines and HLKY in Korea. DZAS (Far Eastern Broadcasting Company) powerful shortwave station broadcasting throughout East Asia from Manila....non-denominational.

Outside Japan and Ceylon only government-owned stations....allow only worship or seasonal broadcasts occasionally to Christians. Possibility may be private stations in Thailand....Christian station not allowed in Japan now. Program beamed to India from Ceylon in English by Church of South India....future problematic.

Japan technically far ahead rest of Asia....radio in almost every home....other countries very few. Japan AVACO (A-V committee) survey: out of 53 private stations reporting, each carried one to six Christian programs a week—average: three. Biggest and best: The Lutheran Hour, on more than twenty-five stations weekly.

AVACO producing five programs weekly for private stations....all unsponsored.....also worship, seasonal programs and biographical and dramatic programs for the government network (NHK).

*Friday, Mar. 4*—Projected aids survey report. Every country, some program. India: in one year, 2,316 showings of films to 583,424 persons. Japan: 1,903 showings to 327,060 persons, but this only a fraction of total in Japan.

Saw *Martin Luther*. Delegates agreed evangelistic value in Asia practically nil. Magnificent film, though.



Dee did so well in demonstrating Japanese simple puppets and *ebanashi* (picture story) that she was made chairman of the non-projected aids report group.... should be a law against elevating a wife over her husband.

Surveys show need for more production in Asia for Asians. Indians experimenting with old ballad song technique in evangelism.

Hong Kong and Korean delegates feel Japanese youth incredibly naive about communism.

*Saturday, Mar. 5*—Survey of non-projected aids. Japan, India and Philippines producing. India sold 6,000 sets of basic flannelgraph Life of Christ in two years. Japan's Jiro Uedo's book on home-made A-V aids well-received. *Kamishibai* (Japanese paper play) created much interest.... more should be produced for all Asia.

Afternoon tour by bus: mainly temples.... standing, sitting, and reclining Buddhas. Real religious revival here.... teen-age youngsters have several weeks of instruction.... wear yellow robes and beg food same as priests and monks. In the shadow of marble temples with gold leaf, poverty and disease.... potentially rich country.... big food surplus.... strong fatalism and carelessness.

Evening: Survey on leadership training: Mathew Ogawa of Japan. India: a widespread program. Japan: one national and several area workshops. Nothing much elsewhere, as yet.

*Sunday, Mar. 6*—Church at Second Thai Church (Church of Christ in Thailand.) Korean delegate spoke in English.... translated by Thai pastor.... Indian presided at Communion, reading liturgy of the Church of South India with British accent. Pastor, before sermon, gave greeting of Korean Christians and then thanked Thai nation for their sons who died in defence of Korea.

*Monday, Mar. 7*—Study groups get down to work on reports.... the Kingdom comes grinding in through a mimeograph.

Report of radio group: Regular quarterly exchange of information and scripts suggested. Research to be done on starting station for S E Asia, or strengthening of facilities in the Philippines to reach these countries. Philippines to be studied as center for training leadership in field of radio for Asia. Also recommended exchange of leadership and local workshops.

Evening: Report of group on relation to total program. Recommended development of greater local support.... development of income-producing projects. Indian "A-V News" to be expanded with Asia supplement for informa-

tion exchange. Japan made center for technical research and equipment buying. One representative each from Japan, India and Philippines made a regional committee on audio-visual and mass communications with Dr. Manikam as ex-officio member. Central film library and central training center for Asia deferred for further study. Next meeting (1958) to be held in Japan.

Non-projected aids report: Named twenty-seven varieties. Urged greater use since inexpensive, effective, usable by anyone. Recommended produce basic flannelgraph sets as in India and train to use in workshops. Exchange of materials produced up to now and production of handbooks on use.

Pleasure to be in a country for once where Americans are actually loved.

*Thursday, Mar. 8*—Last day. Projected aids report and discussion: Exchange of materials....planning and production for inter-country use recommended. Integration of projection programs with tracts, literature sale and followup. Concentration of resources in producing for evangelistic use....secondarily on Christian living. Cooperation with other Christian agencies. More films in national languages. Not recommended: duplication of Biblical films and filmstrips already being done well in the West.

*Wednesday, Mar. 9*—Lunch with Prasat Panyarachun, columnist and radio commentator....young Buddhist. He asked if the Estoyes family coming from the Philippine churches as fraternal workers to Thailand wasn't a waste....since they were needed in the Philippines as much. Tried to explain the importance of international fellowship in Christianity....quoted Manikam: "I know of no program more important to the future of Christianity in Asia."

*Thursday, Mar. 10*—Visited Cherryholmes at Nakon Pathom and Estoyes at Sam Yek. Thai houses in country straw-thatched shelters on stilts....and this country invented the mosquito! Cherryholmes' house being shared with one Thai family and innumerable Thai children....more like a dormitory.

*Sunday, Mar. 13*—Met Indian diplomat, Mr. Lall, on plane. Long talk....I interpreted Japanese scene, politics and economics. Turned out to be head of Indian delegation to ECAFE conference in Tokyo. Not the first time Rossman firmly wedged a foot under his tonsils.



*Still writing about Evanston? Someone is sure to ask that question. The answer is yes! For Evanston is past—but must not be forgotten. This sermon of a Japanese minister stresses the need to keep Evanston before us constantly—to keep working and praying for a deeper unity.*

## *From the Japanese Pulpit*

### The Significance of Evanston to a Mission Field

TETSUTARO ARIGA

A Sermon Preached to an English-Speaking Congregation

Kyoto, March 6, 1955

*“But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.”*

Last summer I had the privilege of participating in the Second Assembly of the World Council of Churches which met in Evanston, Ill., during the latter half of August. Much has already been written and said about it—before, during, and after the actual meeting of the assembly. Usually, however, people are more eager to know what such an assembly is going to do than to learn what it has accomplished. *Man is by nature a curious and imaginative being: he likes to speculate on future possibilities which are always indefinite; for to do so is more interesting to him than to face a fact which already belongs to the past.* Prior to the Second Assembly, people liked to discuss what sort of theological debates or controversies would come up at its meetings. In Amsterdam, six years before, Professor Karl Barth objected to the very wording of the main theme ‘Man’s Disorder and God’s Design,’ saying in effect that it meant putting the cart before the horse. This objection was then criticized by Professor Reinhold Niebuhr, who as an exponent of the Anglo-Saxon theology thus entered into a controversy with Professor Barth, the greatest of all continental theologians. Indeed, a similar controversy might have arisen in Evanston, too, because the main theme of the Second Assembly was ‘Christ, the Hope of the World.’ It had seemed quite natural that a radical disagreement should manifest itself

between eschatological theologians from the European continent and non-eschatological, more socially-minded Anglo-Saxon theologians.

Actually, however, nothing spectacular happened in Evanston except that President Eisenhower visited the campus of Northwestern University to be greeted by the Archbishop of Canterbury on behalf of the World Council and to be honored with an L.L.D. from the University. The Second Assembly also turned out to be the last occasion for the public appearance of that great ecumenical leader, Dr. John R. Mott. But throughout the assembly period there was no serious controversy either on the main theme itself or over any other issue. So immediately after the closing session, August 31, 1954, all except committee members, left Evanston and went back to their own duties in their respective churches and institutions; six months have already elapsed and it looks as though Evanston had become a part of history and nothing more.

### **Continuing Significance Essential**

But as one of its official participants I consider it my duty to remind my Christian friends and fellow workers of the great significance of the Second Assembly of the World Council of Churches. For the issues taken up there for discussion are still live ones today; and the official message sent out from the assembly, the Report of the Advisory Commission on the Main Theme 'Christ, the Hope of the World,' and the reports of the six sections of the assembly on their respective subjects, all should now be carefully studied, discussed, and criticized. Only by so doing shall we be able to appreciate and appraise what was done in Evanston. Thus we shall also be able to be better prepared for the Third Assembly which will meet in the year 1959. Necessary materials for our studies are available in printed form from the World Council offices.

It was not by chance that the theme 'Our Oneness in Christ and our Disunity as Churches' was the one discussed by the first of the six sections of the assembly. This is an agelong problem. But as long as we do not succeed in solving it, it is still there as the most basic of all problems of Christianity. *Especially we who are in a mission field cannot but be acutely conscious of this matter of unity and disunity. It was indeed the missionary enterprise itself that first raised a cry for Christian unity in our modern period.* The World Missionary Conference which met in Edinburgh in 1910 declared that "the ideal which is present to the minds of the great majority of missionaries is" that it is "the aim of all missionary work to plant in each non-Christian nation one undivided Church of Christ." Edinburgh set the pattern of all subsequent ecumenical



endeavors.

At the first plenary session of Evanston, Professor Edmund Schlink of Heidelberg said in his address on the main theme: "we are filled with shame that through our disunity we deny the unity of the body of Christ and so make it quite easy for the world to cast aside the message that Christ is its only hope." The Message of the assembly also says:

"Six years ago our churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for His blessing on our work and fellowship during these six years. We enter now upon a new second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided."<sup>1</sup>

Indeed, we must go forward. Yet the stark fact of our division is not an easy obstacle to overcome. As long as it is rooted in our human sins, nothing short of repentance will be able to open up a new vista. In the report of Section I we read:

"Christ has made us one by breaking down walls of partition. We are nevertheless disunited as churches. How are we to act in the obedience of faith and hope in our one Lord? At least we all ought to be united in thinking of our divisions with repentance: not the repentance we may expect of others, but that which *we* undertake ourselves—cost what it may—even when others are unwilling to follow."

Although the delegates of the Orthodox Church objected to the idea that the Church herself needs repentance, the prevailing spirit of the assembly as a whole was well expressed in the words of the above quotations. To be sure *division must be distinguished from diversity*. The latter is in itself not sinful, but "when diversity disrupts the manifest unity of the Body, then it changes its quality and becomes sinful division."

1. Evanston's attitude toward Church Union may be learned from the words found in the Report of Section I:

"In the World Council of Churches we still 'intend to stay together.' But beyond that, as the Holy Spirit may guide us, we intend to unite. We do not ask the World Council of Churches to initiate plans for union, but to keep providing occasions for honest encounter between divided Christians."

### Self-scrutiny by the Churches

Such a call to repentance and the sincere readiness to repent on the part of those who gathered there made a deep impression upon me. Such a frank admission of their own faults seemed to me to be in itself a sign that the conference really met in the sight of God. The Church herself as the Body of Christ is indeed without sin, but empirical churches are all historically conditioned and therefore share in human limitations and even sins. However, the very fact that churches can be led to repentance is a proof that the Lord is with them. In preaching the word of God the Church represents the Lord to the world. But the Church as a mere sum of empirical churches inevitably finds herself standing under the judgment of the very Word she preaches. The Church then must be self-scrutinizing, not in the light of the human reason, but in the Light of God in which she stands and walks.

This sort of self-scrutiny leads not only to repentance but also to serious theological thinking and re-thinking. A remarkable fact about the ecumenical movement is that while it was originally started with practical purposes it has stimulated a great deal of theological study and discussion. Within the World Council there are going on joint ecumenical studies undertaken for the purpose of finding adequate bases for mutual understanding, cooperation, and unity. Since 1953 the Council constituted three kinds of theological commissions: 1. Theological Commission on Christ and the Church; 2. Theological Commissions on Worship; 3. Theological Commission on Tradition and Traditions. I myself attended the first meeting of the Theological Commission on Christ and the Church held in Evanston shortly before the assembly meetings. The commission is divided into two sections, American and European.<sup>1</sup> Several months before this, Bishop Nygren, chairman of the European section, had written to its members:

“Instead of stating our different ideas...on a variety of topics, we are now led right to the *centre* of the Christian faith and there we shall be asked not to represent the particular belief of our denomination but to learn together from the Word of God.

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1. I am a member of the American Section. There are three Commissions on Worship: N. American, European, and East Asian. In the last group there are two Japanese, Rev. Ken Muto and Rev. C. Kishi, the latter serving as vice-chairman. Theological Commission on Tradition and Traditions has two sections, American and European.



He then adds with special emphasis the following words: "The way to the centre is the way to unity." As for the American Section, whose chairman is Prof. Calhoun, its members have agreed to prepare papers on such subjects as: 'The Incarnation in the Light of the Relation of the Deity and the Humanity of Christ'; 'The Relation of Redemption to Creation'; 'The Relation of the Church to the Person of Christ, to His Birth and Humanity'; 'The Effect of the Ontological and Eschatological Perspectives upon our Understanding of the Church's Being and Structure'; etc. You might think these are all obtuse and technical subjects with little bearing upon the practical tasks of churches and missions: But in an ecumenical perspective these highly theological problems are certainly taking on real meaning. The work of the Commission is expected to take some ten years.

*The World Council of Churches is a result of the Church's response to the challenges she has had to face. But now the Council is in its turn challenging the churches of the world.* It would not leave us complacent. In various ways it stimulates us to do more and better for the Lord and for the cause of world Christianity. The meaning of Evanston and the ecumenical movement in general is especially great to us who do the work of witnessing in a pre-Christian, pagan country. The risen Lord said: "you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." We are here in this country to do the work assigned to us by the Lord. In our prayers and meditations we have to ask over and over again, "How can we fulfil our tasks in a way truly pleasing to Him?" Perhaps from our experiences and experiments here we shall be able to bring some substantial contributions to the great cause of Christian ecumenicity.

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### A Time For Spiritual Refreshment

1955 SUMMER CONFERENCE  
FELLOWSHIP OF CHRISTIAN MISSIONARIES

Lake Nojiri    Thurs. Fri. Sat. July 28, 29, 30

Featured speaker: The Rev. Harold McSherry of the  
Missionary Society of the Church of England

Theme: IN HIS STRENGTH

# The Book Shelf.

Compiled by *HUGO MUNSTERBERG*

**CUSTOMS AND CULTURES, Eugene A. Nida. New York: Harper and Brothers, 1954. 306 pp. \$ 4.00**

In this study, which he calls an "Anthropology for Christian Missions," Dr. Nida presents a great store of fresh information on strange customs and manners around the world. But the book is not merely a literary sideshow, where freakish practices and bizarre rituals, gleaned from remote corners of the globe, are put on display. Rather, it is a serious attempt to acquaint missionaries and other Christian workers with the cultural dynamics at work in any particular society. The missionary, to be sure, is not ordinarily a scientist and is not expected to be a trained anthropologist. But an elementary knowledge of the findings of anthropology, Dr. Nida feels, will prepare the missionary to analyze more accurately the cultural patterns and to approach his work with greater insight, sympathy and understanding. This type of approach, in turn, will result in fewer instances of discouragement, frustration and downright failure.

In the opening chapter we learn that cultural anthropology, in analyzing the patterns of behavior in any culture, is concerned primarily with the following questions; "What makes a culture click?" "What makes a particular member of a society act as he does?" and "What are the factors involved in the culture's stability or change?" With this framework in mind, Dr. Nida proceeds to investigate such problems as marriage, divorce, economic practices, racial prejudice, and beliefs and practices. And throughout, the text is liberally sprinkled with colorful illustrative material, most of which the author gathered personally in some fifty different countries of the world while serving as Secretary for Translations with the American Bible Society.

The author is warm in his praise of the devotion and courage of the hundreds of missionaries he has met personally. "*There has been no more genuinely altruistic endeavor in the last 150 years than Protestant foreign missions,*" he says. At the same time, he has seen many examples of blunders, both comic and



tragic, made by missionaries who were insufficiently acquainted with the basic customs and manners of the lands in which they worked, and he sets up these errors as a kind of danger sign for missionaries of the present generation. Among the failings of missionaries, the following are some which he feels are most regrettable; 1) often, in the field of esthetic culture, they have stifled native practices and imposed Western styles; 2) they have been victims of the "foreign mission complex," assuming that there is special virtue in being foreign; 3) they have confused Western culture with the gospel; and 4) they have separated themselves spiritually from their indigenous co-workers—the "mission compound psychology." *The two essential prerequisites to success in missionary work are identification (identifying oneself with the people—"to be all things to all men") and communication—chiefly through a mastery of the native language.*

This book makes delightful reading. And even though comparatively few examples in it are drawn from mission work in Japan, yet we can find here many valuable principles which will help us to comprehend Japanese culture more fully and to establish more satisfactory relations with our Japanese friends.

Richard W. Rubright

**ART IN EAST AND WEST Benjamin Rowland, Harvard University Press, 1954.**

Many books have been written on Oriental or Western art alone but this is the first attempt to link the two and show similarities and contrasts in the arts of the two great traditions. The author of this little book, Professor Benjamin Rowland, is well equipped for such an undertaking for he is not only one of the world's leading authorities in the field of Oriental art but at the same time at home in the art of the West. The method he employs is that of reproducing and discussing a series of comparisons which illuminate the way the artists of the two civilizations treated the same subject. All the examples are chosen from the realm of painting and sculpture; unfortunately, architecture and the crafts are omitted entirely. Nevertheless he covers quite a wide field including the treatment of the human figure, landscape, birds, beasts and flowers and still life. There are altogether thirty-two comparisons which are chosen with great care from the art of Europe and America on the one hand and China, India and Japan on the other hand.

*This book is of particular interest to any one who is concerned about the relationship of East and West for Dr. Rowland in his brilliant discussions of the objects chosen touches not only upon the formal aspects of the works of art but upon the respective cultures which produced them. Over and over again he is*

able to point out how an apparent similarity is only superficial and does not really exist when the object is examined in its proper cultural milieu. It is perhaps in this ability of the author to discuss each of these works in their total culture context that the greatest contribution of the book lies. By using this method Dr. Rowland's book becomes more than a mere introduction into the two artistic traditions by the analysis of individual works of art but results in a more profound analysis of two differing points of view or climates of opinion, to use Whitehead's telling phrase. This book can therefore be highly recommended not only to all art lovers and art students but also to those who are interested in the study of the basic differences which exist between the Western and Oriental way of seeing life.

Hugo Munsterberg

**JAPAN AT THE MIDCENTURY, William Axling. Tokyo: Protestant Publishing Company, 1955. 290 pp.**

At the beginning of this year, Dr. and Mrs. Axling completed 53 years of service as American Baptist missionaries and sailed for home. Their service to this country was acknowledged by great and small alike. Awarded the Second Order of the Sacred Treasury by the Emperor at a private audience, made an Honorary Citizen of Greater Tokyo at Hibiya Hall last October, Dr. Axling left a mark in all strata of Japanese society. This volume is a record of those 53 years. Written during brief vacations and in spare moments over a period of 10 years, it surveys many phases of Japan's growth into a world power, her defeat, and present struggle to build a "New Japan." It is not written from objective analysis of the material in the academic sense, but from one who has lived through this half century in a very full way.

The reader will find the book moving swiftly through the changing scenes until the final chapters, where the author's use of statistics to support facts bogs down the reading and might raise extraneous questions. *Deep insights into Japanese culture, sparkling glimpses of everyday happenings and a faith in the Japanese people, beyond the experience of many, mark this book.*

This book is not an autobiography. "Leaves from Life" is an appropriate subtitle but though there are incidents of personal experience included, the reader might well wish for more. Those who know Dr. Axling will realize the difficulty friends had in persuading him to relate any personal accounts at all. The major portion of these "Leaves from Life" come from concentration camp days. The devotional climax of the book is reached when the author declares that "fettered feet need not mean a fettered spirit." These pages deserve careful re-reading.



The months of confinement opened to the author "a wide window into the heroic mould of the Japanese Christians." Here the reader can see his friends and co-workers in the light of the desperate circumstances in which the war placed them. New appreciation of the Christian Church in this land is one of the real rewards of the experience for Dr. Axling.

The book itself is very attractive with the cover and chapter illustrations Japanese style. It would make a fine gift for friends at home since it gives a very readable history of the country and the part the Church has played in that history. The final chapters grew out of the last years of the author's missionary career as Evangelist-at-Large for the Kyodan. In these chapters he sums up his experience and gives the reader a glimpse of his faith in the Christian Church of Japan and his hopes and dreams for the future. These hopes and dreams, of one who has finished the course, should be of real interest to those whose goal still lies ahead.

Glenn Gano

**ONE BODY IN CHRIST, Kokichi Kurosaki. Kobe: Eternal Life Press, 1954. 80 pp.**  
Available in the United States from Clifton E. Blevins, 105<sup>1</sup>/<sub>2</sub> Ellison Ave. Beckley,  
West Virginia. 75¢.

Here, at long last, is an excellently written book in English setting forth the basic *Mukyokai* (Non-church) position. This book will be welcomed by the many who have long heard about *Mukyokai* but have not known exactly what it was or more than vaguely comprehended it. It will be even more welcome when read because of its clarity and its economy of words—qualities lacking in most books written in English by Japanese. Little is said about *Mukyokai* in the book and rather than arguing the *Mukyokai* position, in very positive fashion, the book sets out to describe the *ecclesia* of the New Testament and to explore the possibility of true Christian unity.

An English version (not a translation) of the author's earlier Japanese booklet *Hitosu no Kyokai* (One Church) the book adheres to a good outline and moves to its intended conclusion in rapid fashion. The thesis is briefly that the Biblical Church is one—the body of Christ. That body can not be divided and, therefore, divided, i. e. denominational Christianity, is not in any sense a Church. "Having lost sight of the true nature of Ecclesia, the present day church is divided in spirit and dissipates its strength in fruitless activity and worldly display." This results in confusion and "shaken" faith, and creates numerous problems in evangelism. The need is a restudy of *ecclesia* and a rediscovery of the true center of Christianity—not the Sacraments, not theology, not organization, not

the Bible, not the creed, but only "*spiritual fellowship with God through Christ, life union with God in Christ.*" Unity is possible but not by human effort—it is the work of God, indeed, is already in existence for true believers.

In places the book will remind one of Dr. Brunner's "Misunderstanding of the Church" and of Nels Ferre's "The Sun and the Umbrella"—although it is far more Biblical and has a more orthodox ring than the latter. In yet other places, one will find great similarities to the "party line" of the more naive ecumenicalists. Closer study, however, will reveal a basic misunderstanding of the ecumenical movement. Again, throughout the book the basic principles of the "free church" tradition are closely paralleled. Little quarrel could be found with the Biblical scholarship or interpretation found in the book but the understanding (or misunderstanding) and lack of appreciation of Church history is greatly to be regretted.

If other criticisms were to be made, they would include the seeming intolerance and dogmatism of the author—and the fact that in places the argument becomes more emotional than rational. The thoughtful reader will be left with unanswered questions such as, What is the relationship of *ecclesia* to the Kingdom? Is there no trace of *ecclesia* left in the established churches? Can denominations and present day churches express or reveal *ecclesia*? Is separation from the existing churches essential? Is there no possibility of the Spirit working within the organizations man creates? And yet, in spite of this, *this little book deserves a wide reading and serious consideration.* Of especial interest should be the thesis, in one of the three Appendices, that the spirit of sectarianism is of Catholic origin. Also to be commended is the five-point analysis of "life-union with God" in the Conclusion (p 66.) and the ten-fold manifestation of fellowship with God, which, though sermonic, is penetrating (p 67-68.).

Raymond P. Jennings

**"UKIYO," Eleven Short Stories of Post-War Japan translated, by Grace Suzuki  
Phoenix Books, ¥ 350**

In recent years the English reading public has been fortunate in being introduced to the three outstanding Japanese writers of the prewar period through the translation of some of the works of Akutagawa, Tanizaki and Soseki. Added to this list is now a new volume of short stories dealing with post-war themes. For those who expect to find masterpieces of literary style this collection will be disappointing indeed and the surprisingly poor translation does not improve matters. But as Miss Suzuki says her intention in selecting these stories was



"not so much to introduce post-war Japanese literature, but rather to show an over-all picture of post-war Japanese life by taking up the plight of representative types of Japanese."

The stories included are by eleven different authors all the way from the now almost sixty year old author of the famous best seller "Died in Paris" Serizawa Kojiro, whose story "One World" is perhaps the best in this volume, to the twenty-nine year old Mishima Yukio who is regarded as one of the most promising of younger Japanese writers. The themes, too, vary greatly — dealing with most of the important aspects of post-war Japanese society. However the emphasis is upon the sordid and degraded side of Japanese life which seems to have exerted a particular appeal upon the writers of this period. The world of the prostitutes, of the black marketeers, the impoverished and rootless is dwelt upon with especial fascination. The war years and the experiences of those who returned are treated in often moving accounts. All of this is absorbing reading and gives an interesting picture of the social problems of present day Japan, although as works of art the stories leave a great deal to be desired.

The world which they portray is a frightening one in which all values have been lost; for the old order of things which existed before the war has been destroyed and nothing stable has taken its place. Although religion in general and Christianity in particular does not enter into the lives of these people, the stories as a whole are a strong case for the need for Christianity for they are negatively Christian in showing that a world without God, without love and without compassion is a world without hope and without meaning. In this sense these stories may prove helpful and can be recommended to those who wish to get a clearer picture of the Japan of the last decade.

Hugo Munsterberg

AMERIKASHI NO HINIKU (THE IRONY OF AMERICAN HISTORY), Reinhold Niebuhr Translated by Otis Cary Tokyo, Shakai Shiso Kenkyukai Shuppanbu, 1954. 241 pp., ¥ 230

The author of this book is sufficiently well-known to make any comment on him unnecessary here. Many of Dr. Niebuhr's writings have already been widely read in translation in Japan; now it is a happy circumstance to have this volume made available to readers here. Not all books by Niebuhr are on theology *per se*. Many are in the field of the theological implications of the problems of men in society. This book belongs to the latter type because as a study of an area of history it will have interest for theologian and nontheologian and

it should be recommended to the broadest possible intellectual audience.

In making his survey of American history, Niebuhr picks up one consistent element—the element of irony—and traces through a wide pattern of developments. Because this is a novel method, there may be some difficulty in understanding the author's concepts at the beginning but as the theme unfolds, the meaning becomes clear and enlightening. Any initial difficulty is not due to the translation but inherent in the concept of "irony" itself. In a special introduction to the Japanese edition, the author kindly adds a prefatory note on this basic theme. One ironical situation in history is that aspect which treats "opposites," for example strength and weakness, often have much in common and may have interchangeable results. Here Niebuhr's deep Christian understanding of man and history and all the paradoxes within these is related to a specific case study. The insight rests on his dialectical theology, in which both factors of apparent antinomies serve to reveal the One God who "opposes the proud but gives grace to the humble." (I Peter 5:5).

*A study of this kind is to be recommended for Japan. Especially now, when there is need for more careful relationships and mutual understanding between the U. S. and Japan.* It shows us there is still an active conscience working hard within American opinion and that means that on Japan's side we need to make the same sort of effort. This effort could be stimulated by such a book as this.

Though the content is difficult and designed for intellectuals, the translation itself is wonderful. Everything is readable, clear, accurate. Since I am concerned about translation work myself, perhaps I should mention the special value of the seminar-type method used here for the first time. Translations should communicate the meaning and not be simply word by word transferal. I estimate this new method most highly for it has given us the best translation of Niebuhr's writing in Japanese.

Tai Akagi

**SHINSHU SEITEN.** Compiled and translated by Professor Kosho Yamamoto. The Honpa Hwanji Mission of Hawaii. 522 pp. ¥ 1000.

Among the many schools of Buddhism in Japan, Amida or Pure Land (*Jodo*) Buddhism is the largest. And the True Pure Land sects of this school are the strongest. They are also nearest to Christianity in many of their teachings. *Missionaries, therefore, desiring to understand the hold of this faith upon perhaps twenty million Japanese adherents will be interested in Shinshu Seiten, a recent publication in English of "The Holy Scriptures of Shinshu," by the Nishi Hongwanji Mission of Hawaii.*



The volume contains not only an original translation of the three basic *sutras* of True Pure Land Buddhism and extracts from the "masters" with brief descriptive essays about each, but has sketches of the life of Buddha, the history of Mahayana thought, the life and teachings of Saint Shinran, the founder, a history of *Shinshu*, and a glossary, bibliography and an index.

Although prepared and published by the cooperative efforts of the Nishi Hongwanji sect headquarters in Kyoto and the Nishi Hongwanji Mission of Hawaii, the translations and supplementary material do not necessarily represent the position of the sponsoring bodies. The reason is that there is no authorized text of any *sutra*. There are numerous texts and there is much discussion among scholars as to just what many passages mean. Consequently, the translator or commentator is forced to make many arbitrary decisions on his own responsibility in order to get anything accomplished. Those who prefer another text or reading will be critical of the results. The translator of *Shinshu Seiten*, Professor Yamamoto, recognized this problem and assumed full responsibility for all decisions.

Professor Kosho Yamamoto, of Musashino Junior College, Tokyo, may well be proud of three years of tireless effort. The English is unusually good. The format is pleasing. The handy size of the volume will be appreciated by all. Many suggestions and criticisms occur to the reviewer regarding the book, but these are relatively unimportant in comparison with the constructive contribution of bringing so much valuable information within the compass of one volume. Unfortunately *Shinshu Seiten* is not available at book stores. It can be secured in Japan only from Professor Yamamoto.\*

William Woodard

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\* The book may be ordered through Rev. William Woodard of the International Institute for the Study of Religions in Japan, 1-3 Shiba Park, Minato Ku, Tokyo.

# The Japanese Religious Press

Compiled by WILLIAM P. WOODARD

## History of March 10th (An Editorial)

On March 10, 1905, after winning the victory over the Russian army the Japanese army entered formally into the Castle of Mukden. On the same day in 1945, the city of Tokyo was bombed by the American air force. When Japan surrendered to America, the Americans who occupied burned Tokyo, preached humanity and peace. The Japanese seemed to agree obediently with the doctrine of the Americans. Now that ten years have passed, can many Japanese trust the U.S. as an apostle of world peace when they recall the disaster of March 10th? *No one can preserve permanent peace by military power.*

The Japanese power in Manchuria lasted only 40 years after the glorious victory in the Russo-Japanese war. By the bombardment on March 10, the Americans might have then thought they could horrify the Japanese people and make them follow the way of peace advocated by the United States. But now ten years later we cannot miss the clear change in the heart of the Japanese people. With March 10 close at hand we see the danger surrounding Japan. The political change in Soviet Russia seems to aggravate the international crisis. In the stock market munition shares have been rising.

On March 10th let us pay respect to the patriotic spirits who offered their lives in the Russo-Japanese war and celebrate memorial services for the victims of the bombing of March 10. *Let us contemplate the meaning of the day, reflecting on the past 50 years of our country and make the day a day of significance on which the Japanese race, which is going to establish eternal peace, should seek the way to proceed.*

*Jinja Shimpō*, March 7, 1955

## Guarding Against Retrogressive Revision of the Peace Constitution (An Editorial)

If the present Constitution is revised retrogressively, a big crisis will come to Japan. Compulsory service will be enforced. The military clique will revive. Gendarme politics will control the Diet. The general election of 1955 has been a crisis in this sense. It is a matter of delight that the striking advance of the Socialist parties into the Diet has prevented Japanese rearmament. Even if the Democratic Party can organize a one



party cabinet, it is sure that the cabinet will be put in a difficult position and finally the Diet will be dissolved.

The awakening of all the people is required to protect the Constitution of Peace and make it a Constitution of Peace for the world. Even if the Diet dissolves again, the Christian group which stands on the spirit of Christ,—“Blessed are the peace makers, for they shall be called sons of God.”,—must make an effort to protect the Constitution of Peace. European nations are doing their best to organize a European Federal State. If the Japanese in concert with fifteen Asian independent countries, have courage enough to organize an Asian Federation, World Tribunal and World Police System, then the Constitution of Peace of Japan will be a blessing for mankind.

“Ask and it shall be given” said our Lord. The distance between the ideal and reality is short. It is faith that becomes a bridge to connect them.

*Kirisuto Shimbun*, March 12, 1955

### **Impiety of Shrine Shinto**

What I am going to discuss here is about shrines which make use of the Emperor's influence. It is their own business whether they enshrine heroes, mountains etcetera as gods, but what I cannot tolerate is a shrine which makes use of the Imperial Family. For the human Emperor is prescribed in the Constitution as the symbol of the Japanese nation. Shrines have no doctrine and yet they abuse the devotional ideas or sentiments of the people towards the Emperor. What does a shrine give to the worshippers except propagating the self-conceit that the Japanese state and people are supra-world? Let me give you an example.

There is a shrine in the center of Tokyo which is dedicated to a hero-Emperor. Even an Emperor is a man. In former times the accession of the Imperial line was of great importance for the Imperial Family. However, their family life was not worthy to be a symbol. There are weak points in their home life. The hero-Emperor had many virtues or qualities to be commemorated or venerated. There were many ways to exalt him. The poems composed by him express his elegant nature and love towards the people. Yet in order to honor his virtue what have the officers of the shrine done? They only officiate at rites. No establishment can be seen except a hall in which pictures illustrating his life are exhibited. Their functions have no relation with the Emperor.

The signboards which they put on the streets or near the railway station remind us of the weakest point of this Emperor. They advertize marriage ceremonies. What is the relation between the Emperor and marriage? Do the shrine officers intend to bless new couples in the name of the Emperor hoping for the Emperor's influence upon their home life? Do they wish the new couples to have twelve mistresses? What fools they are! If they want to bless matrimony in the name of an Emperor, they should do it in the name of the present Emperor. His home life can be a symbol of marriage. However, the present Emperor declared that he is a man and has no divinity. Tenno is our Tenno. He should not be monopolized by the officers of one religion and should not be treated on the

same principle as the gods of new religions.

Zenichi Hidaka *Chugai Nippō*, March 11, 1955

### **The Constitution and Religious Belief.**

Besides the above stated defects another positive unfortunate situation exists in Japan. It is the existence of Shrine Shinto. Reverence and love of people for the Emperor, which was a national characteristic certainly served to raise culture. However, when they are exploited by crafty men, the spiritual life of the nation is badly affected.

Shinto priests call their belief "Shrine Shinto," as if they were leaders of religious belief. We do not think that either the doctrinal experience [or devotional practices of these men influence the worship of shrines. The priests of Shrine Shinto are old bureaucrats or ex-soldiers. They learn only a few liturgical formulae and some phrases. They are not trained as priests. During the war and the national emergency they persecuted true religion with their narrow-minded spirit of nationalism and did not respect the article on freedom of faith in the Constitution. It is a reverse use of the Constitution.

Though religion is a question of thought and faith, it must still be judged on the basis of its social merits or demerits. We must guard against the revival of this primitive religion with conviction.

Zenichi Hidaka *Chugai Nippō*, March 11, 1955

### **Vernal Equinox and the Family System (An Editorial)**

The day of the vernal equinox is a day to honor ancestors.

The present Japanese Constitution is not an appropriate law. For instance, Art. 24 aims to destroy the old Japanese family system and does not give any consideration to the building up of proper families. The Japanese people are not satisfied with this. The defects of the old family system should be rectified, but no one thinks it better to abolish the family system entirely.

It is not proper to introduce the idea of western family systems which are based on Christianity. The dignity of family precedes positive law. Notwithstanding the defects in the present law, the holy dignity of the family can and should be maintained. Even if the present Constitution expects to form a mass of selfish and self-willed individuals through disorganization of the family system, there is no reason why the families of Japanese people should follow what such a positive law expects.

How the family system in Japan should be properly legalized is a question which requires very complicated study. It is not a question that can be settled by retrogressive legislation. There are many difficulties to be overcome before a satisfactory solution of this problem in a legal sense can be expected. In spite of the positive law the most important spirit of the family system should be maintained. The most obvious way to do this is to value festivals to the memory of ancestors.

*Jinja Shimpō*, March 21, 1955



## Shinto Missions

Unlike Buddhism and various other religions, Shinto has confined itself to Japan since the war. However, for two years contributions have come from abroad for the construction of the Ise and Yasukuni shrines. A branch of the Confraternity of Yasukuni Shrine has been established in Brazil. More than half of the tourists of Japanese ancestry visit Ise and Yasukuni shrines.

In view of this situation the authorities of Ise have begun negotiations with a man in Brazil, a native of Kumamoto Prefecture, regarding the visit of an Ise mission this fall. The mission will also visit the United States and Hawaii on its way home from Brazil to tender thanks for donations received in the past and to propagate the divine virtue.

As for Yasukuni Jinja, it is expected that Chief Priest Tsukuba or President Kitashirakawa of the Worshipers Association will go abroad for a similar purpose.

Besides these, Shigemitsu Toda, for chief priest of Kashiwara Shrine (age 83) (sacred to Emperor Jimmu) intends to be a pioneer in the Amazon region and is now studying about Latin America. He is firmly convinced that it is his responsibility to convert the Amazon to TENSON (heavenly grandson) by enshrining Mikeesu Kami, Nigi Mitama (spirit of peace) and Ara Mitama (spirit of courage), and is learning Portuguese for that purpose.

*Chugai Nippo*, March 23, 1955

## The New Students of Shinto Schools (An Editorial)

The Shinto faith originated in ancient times. Its history and study are also ancient. You will begin your study following the precedent of your elders. Some people say that there is neither philosophy nor doctrine in Shinto. This is incorrect. It is true that there has been no systematic theological doctrine in Shinto such as is found in other religious sects, but Shinto has its own traditional teachings and spirit. It has an excellent dogmatic theory. Those who have studied the history of Shinto thought cannot say that it has no doctrine.

A characteristic of Shinto is that no doctrine is recognized as a universal doctrine for all Shinto. In the history of Shinto, Shinto scholars and thinkers taught their disciples or followers to seek for truth without sticking to the doctrine of their masters. This tradition promised creative development in Shinto doctrinal study. As long as the gods are gods and man is man, the ways to search for the will of the gods are infinite.

The future of the study of Shinto promises us infinite and free development. Especially is this so in modern times. Since Japan, which is the fatherland of Shinto, was defeated, Shinto has faced difficulties which it never experienced in its long history. The modern student faces difficulties of which the elders never dreamed. We feel the necessity of a very careful study of Shinto.

*Jinja Shimpo*, April 4, 1955

# News and Notes

Compiled by *HARRIET WOODARD*

At its 8th annual meeting in March, the National Christian Council elected Rev. Kiyoshi Hirai as general secretary to succeed Rev. Akira Ebizawa. Rev. Ebizawa resigned after seven years of post-war service during which time the Council headquarters expanded from a single desk to an office with thirteen secretaries, twenty five office workers and a total budget of ¥33,504,000.

The Council undertakes those services which are of common importance to all the affiliated churches. They have a department of Home and Family Life, they sponsor AVACO and its activities. Their active Christian Literature Commission is supplying literature which is reaching all ages and degrees of interest in Christianity. They have an able staff working on Church School development. Their Committee on Preparation for the Centennial of Protestant Missions in Japan hopes to win 1,000,000 new believers by the centennial year and have arranged four general nation-wide evangelistic campaigns during the year. One is in progress at present.

\* \* \*

Dr. E. Stanley Jones who has just finished a three months evangelistic tour as these news notes go to press, had been prepared to receive a cool reception because of the anti-American sentiment in the country. But this reaction was not noticeable in his audiences as he spoke 172 times in 72 cities. In those places where adequate preparation had been made and where large public halls had been secured, the crowds were about as large as those he spoke to on his previous trip. 20,000 decision cards were signed. He laid stress on the increasing need for lay witness, saying that the church pastor should be the inspiration and instigator of a church of lay evangelists. The witness call was "Jesus is Lord" (*Iesu wa Shu nari*).

\* \* \*

The publication of the Bible in colloquial Japanese was the outstanding feature of the Japan Bible Society's celebration of the 3rd Jubilee of the founding of the British and Foreign Bible Society. The celebration was held at the Ginza Church at 2 o'clock April 15th. Represented on the platform were the Bible Society staff, the Revision Board, the publishers, pastors and the secretaries of three foreign Bible Societies: England, Korea and the United States. A personal tribute to the influence of the Bible on Japanese thought was made by Prince Mikasa and messages of congratulation were read by representatives of Premier Hatoyama and Minister of Education, Matsumura, containing warm appreciation for the Bible's effect on the nation's thought.

After several weeks of prayer and conference with Japanese and foreign Christian leaders, Dr. Laton Holmgren Secretary of the American Bible Society, left this thought for foreign christians in Japan:

"The Christian view is wider than any man-conceived ideas of national barriers. Disciples must lift their sight above any subtle divisions of service. Where there is a man of God and of talent, he must be used fully. Look at men as God sees them. Refuse to entertain thoughts of indigenous leadership for its own sake. The Bible breaks down barriers and those of us who continue to encourage them betray the message of the Book. Missionaries must plant and encourage the idea of Christian leadership, otherwise you may fail to use your full time and talents for the advancement of God's kingdom and are thereby guilty of impeding its arrival."

\* \* \*

The Japan Council of Christian Education held its third post-war convention in Kyoto May 3 to 5th. The fact that the number of delegates was double (600) the number present at the second convention could be an indication of the popularity of the two feature speakers. It also bespeaks an increasing interest in the Christian education of Japanese youth.

Dr. Emil Brunner's first lecture on the Theology of Christian Education made a vivid impression on the assembly and will doubtless be considered one of his outstanding contributions to the inspiration of church leaders. He defined the aim of Christian education as the training of young people who have a vital Christian faith. Loyalty and obedience are characteristic of such a faith. Christian education must make disciples. Disciples are new men. To be new men they must be trained in the importance of worship and prayer. The modern church must recapture Luther's vision of the church as "the universal priesthood of believers."

Dr. Brunner's second address, "The Hope of the World," challenged the more than 1000 students in the audience to detect the falacies of communism while they also recognize the justice of their dissatisfaction with the present-day church. The Gospel of Christ, he said offers the only religion of hope. It offers hope to all who are willing to cooperate with God.

\* \* \*

Week-end retreats for men of similar professions and occupations have been successfully established in Japan by Dr. Emil Brunner. Four retreats have been held at the YWCA retreat house at Kokurio, near Chofu. One was for business men, one for clerks and workers, one for school teachers and one for policemen. The average attendance was 20.

Each was planned and conducted by Dr. Brunner with the cooperation of Rev. Fumio Fukaba who is being trained to continue the work after Dr. Brunner's departure for Europe. These retreats have been so effective and helpful that an Association of Christian Laymen has been formed (April 16th) to perpetuate the idea and build their own retreat house at some appropriate place not more than an hour's ride from Tokyo. Dr. Soichi Saito is president of the group.

\* \* \*

Japan Christian College, a TEAM (The Evangelical Alliance Mission) related school, was opened April 12 with Reverend Donald Hoke as president. An initial enrollment of 108 students represent evangelical churches from Hokkaido to Kyushu and will fill present



dormitory facilities to capacity.

The college offers a four year Bible College Course, a three year Bible School course and a three year kindergarten and English teachers training course. These courses are designed to train men and women as pastors, evangelists and teachers.

The faculty includes 12 Japanese and 5 missionary teachers.

\* \* \*

The summer schedule of the International Christian University is varied and full:

July 7 to 13. Rural Pastors Conference.

July 18 to 23. Conference for 60 Japanese Leaders in Audio Visual Education.

July 25 to 29, Audio Visual Conference for 45 teachers.

Aug. 1 to 13. Workshop for Japanese teachers of English.

July 31 to Aug. 21. World University Service. International Student Conference. About 80 student are expected.

Aug. 22-31. East Asia Rural Reconstruction Conference at which 150 representatives from 18 nations are expected.

\* \* \*

Twenty five girls who were A-bomb victims in Hiroshima and who were chosen to go to Mt. Sinai hospital in New York for plastic surgery were given a warm and very practical send off by the Christian foreign community in the Tokyo-Kanto area. The Masons outfitted them from top to toe. The women of the military Service Clubs gathered ample pocket money for the girls and for the Japanese doctors who accompanied them. Pan American Airways provided nylon bags to hold the things they would need while flying to their destination and the Girl Scouts of the Far East Association in the Tokyo area filled the bags with those things which make a trip comfortable and interesting. In the bags they put toilet articles of all kinds, books and magazines. At last they added a letter written in Japanese to each individual girl. When they are not actually receiving treatment at the hospital, the girls are to be guests in American homes which have been carefully selected by the American Friends Service Committee.

\* \* \*

Tohoku Gakuin in Sendai celebrated its 70th anniversary May 10th by a varied program and in the presence of many distinguished guests and alumni. The program included many illustrious speakers, music, drama, athletics and a lantern parade.

Mr. Yoshio Suzuki, first minister of Justice in the Yoshida cabinet spoke as Chairman of the Board of Trustees in praise of the founder, Mr. Masayoshi Oshikawa, and of the first Board Chairman, Rev. William E. Hoy. The second president David B. Schneder joined the faculty in 1887, soon became president and retained that post until 1936 when he resigned. He is credited with much of the wisdom and acumen which directed the growth of the school from its beginnings to its war strength.

The school now has almost 4,500 students in all departments, a faculty of 138 Japanese teachers and five foreign teachers. Daughters of both Rev. Hoy and Dr. Schneder are now connected with the school.

# Personals

Compiled by *MARGARET ARCHIBALD*

## **New Arrivals**

MR. & MRS. A. V. WINDSOR (CJPM) arrived in Japan on April 8, from New Zealand. MR. & MRS. LEEDS GULICK (ABC-IBC) missionaries prior to World War II in Matsuyama, have returned to Japan for work at Doshisha University. Address: Imadegawa-agaru, Muromachi-dori, Kamikyo-ku, Kyoto. MISS SUE ALTHOUSE (PN-IBC) arrived on April 22, as a short term teacher for Hokuriku Jogakuin, Kanazawa. MISS JUNE LAMB (PS) arrived in May as Medical Social Worker in the Yodogawa Christian Hospital, Osaka. She is now studying in the Kobe Language School. MR. & MRS. LLOYD TISH and MR. & MRS. CLYDE BRADBURN (JAM) Arrived on May 8, for work in Ikoma, Nara Ken. MR. & MRS. G. O. BRUCE (SDA) and three children arrived in Japan recently. Mr. Bruce will serve as treasurer of the Seventh-day Adventist Mission. MISS MARY BEDELL and MISS CHARLOTTE ALSTON (MC-IBC) arrived in Japan in the spring and are teaching at Hiroshima Girls School.

## **Arrivals**

MR. WOLF MENDEL (AFP) arrived recently in Tokyo as co-ordinator of the International Student Seminar Program. MISS GERTRUD E. KUECKLICH (EUB-IBC) after a year's furlough in Germany, is returning to Japan early in August and will again be stationed at Aisenryo Orphanage in Kazo, Saitama Ken. MISS MARY CHAPPELL (UCC-IBC) has returned from furlough and taken up her work in Tsuda College, Tokyo. MR. & MRS. KENNETH DOWIE (ABC-IBC) arrived in Yokohama on April 9, and will be engaged in publicity work for IBC. MR. RAY F. DOWNS, youngest son of MR. & MRS. DARLEY DOWNS (ABC-IBC) recently arrived in Japan and is located at Obirin Gakuen, between Yokohama and Tokyo, as representative of Shansi Memorial Association in Oberlin College, U. S. A. MISS MILDRED MATHEWSON (UCC-IBC) has returned from furlough and is located at Toyo Eiwa in Tokyo.

## **Departures**

MISS MABEL FRANCIS (CMA) left by plane from Tokyo on April 27, for furlough in the United States. MISS KATE BAGLEY, who has worked in close connection with CMS for many years left for England on April 28, and does not expect to return to Japan.

MR. & MRS. THEODORE G. BOLLMAN (FEGC) of Tokyo, left by plane, March 23, for furlough in the United States. REV. & MRS. E. P. GARRISON (EUB-IBC) of Osaka, left by plane on May 5, for a year's furlough in the U. S. A. MRS. LLOYD GRAHAM (UCC-IBC) and two daughters of Tokyo left on May 19 for furlough in Canada. MR. GRAHAM will follow in mid-July. REV. DON ORTH (UCC-IBC) Obihiro shi, left in May for furlough in Canada. MR. & MRS. ROGER SIMPSON (PN-IBC) who have been living in Kobe, returned to the U. S. A. in March and will not return to Japan. MISS MARY MCMILLAN (MC-IBC) of Hiroshima sailed for furlough in March. MISS GRETCHEN ELSTON (MC), MISS CHARLIE HAMPTON (MC) and MR. PHILIP GROV (E & R) short term IBC teachers have completed their terms of service and returned to the U. S. REV. & MRS. EUGENE WENGER (EUB-IBC) have resigned and have accepted a call from the church in Harrisburg, Pa., and returned to the U. S. A. DR. & MRS. CLAUDE THOMSON who have both been on the faculty of I. C. U. sailed for the U. S. on April 24. The following IBC missionaries returned to the U. S. and Canada in April and May: MISS MARCELLA POPPEN (RCA), Shimonoseki, MISS ADA MCQUIE (MC), Fukuoka, REV. & MRS. ARMIN KROEHLER (E & R), Takada machi, Fukushima Ken, MR. JAMES THURLOW (UCC), Nishinomiya, and MISS JEAN MACDONAD (UCC). MR. & MRS. JOHN KLEIN, parents of Mrs. Richard Norton (PN-IBC) Hyogo Ken, who have been teaching at Palmore Institute in Kobe, have returned to the U. S. REV. & MRS. ERNEST BEST (MC-IBC), Nagasaki, returned to the U. S. in April and after a year of study at Drew Seminary, the family will be located in London, where Mr. Best has accepted the position of secretary of the International F. O. R.

The following PN-IBC missionaries will leave on furlough during the summer: MISS VIRGINIA DETER, Kanazawa, REV. & MRS. MALCOLM CARRICK, Hamamatsu, REV. & MRS. GLEN JOHNSON, Ise Shi, Mie Ken, MISS VIRGINIA MACKENZIE, Shimonoseki, MR. & MRS. PAUL V. OLTMAN, Tokyo, and MISS DOROTHY TAYLOR, Sapporo.

Other IBC missionaries going on furlough are DR. & MRS. ROY TEELE (MC) Nishinomiya, REV. & MRS. I. L. SHAVER (MC), Oita, MISS SUZANNE BRINK (RCA), Kumamoto, REV. & MRS. HERBERT BEECKEN (E & R), Gumma Ken, and MR. WILLIAM ESTELL (RCA). Fukuoka. DR. & MRS. JOHN B. COBB (MC), Kobe; REV. & MRS. WILLIAM BARRETT (EUB), Chiba; REV. & MRS. PHILIP WILLIAMS (E & R) Sendai; REV. & MRS. HOWARD HUFF (UCMS), Tokyo; MISS MASAKO ENDOW (MC) Kagoshima; REV. & MRS. B. C. MOORE (RCA), Fukuoka, MR. & MRS. GILBERT BASCOM (MC) Hirosaki; MISS JEAN LITTLEJOHN (ABC), Chiba Ken; MISS GERTRUDE FEELY (MC), Kobe; and MISS ALICE JEFFERSON (MC), Nagasaki. PROF. & MRS. TORU MATSUMOTO of Meiji Gakuin are going to the U. S. during the summer.

The following teachers (IBC) have completed their term of service and are returning to their homes in the summer: (MC)-MR. GERALD WEISS, MISS DELORES MARYMEE, MISS JOY BOURLAY, MISS FAY WHITE, MISS GLORIA REED, MISS DORIS HARTMAN, MR. JOHN MCMULLEN, MISS MARY EADS, MR. JOHN SQUIRE. (RCA) MISS CAROL VAN ZOEREN, (ABC) MR. MILTON BIERMAN, (UCC)-MISS VIOLET LANGLAND and



MR. CLINTON ELLIS.

PASTOR & MRS. DAVID L. VIKNER (ALM), Hiroshima, leave in July on furlough. PASTOR & MRS. EDWIN SWANSON (ALM), Mihara, leave in July on furlough. MISS KATHERYNE THOMPSON (PS), Kochi, formerly of China, has completed her term of service and leaves in July for the U. S. MISS EMMI SCHNYDRIG (CJPM) has returned to Switzerland on furlough. DR. & MRS. W. A. ECKEL (CN), Tokyo, leave in July on furlough. REV. & MRS. PER KIVLE (LFCM), Matsuzaka, and two children, left for Norway in April.

The following SBC missionaries will have furloughs in 1955-56: Mr. & Mrs. MELVIN J. BRADSHAW, Kokura, REV. & MRS. TUCKER N. CALLAWAY, Fukuoka, REV. & MRS. WORTH C. GRANT, Sendai, REV. & MRS. TOM D. GULATT, Mito, REV. & MRS. FRED M. HORTON, Yokohama, REV. & MRS. JOHN W. SHEPARD, Fukuoka, REV. & MRS. WILLIAM L. WALKER, Oita, REV. & MRS. LESLIE WATSON, Miyazaki, and REV. & MRS. MORRIS J. WRIGHT, Urawa. MISS VERA CAMBBELL, Fukuoka, MISS MARTHA KNOX, Fukuoka, and MISS MARY NEAL MORGAN, Osaka.

REV. & MRS. RAYMOND P. JENNINGS (ABF) Yokohama, are leaving in July for a 20-month furlough in the U. S. Mr. Jennings will study first at Berkeley Baptist Divinity School. This is our efficient Editor's last edition of the Quarterly.

### Change of Address

PASTOR & MRS. KARL W. BERG (ALM) from Hiroshima to 115, 1 Chome, Azuma Cho, Kure. REV. & MRS. A. PAUL MCGARVEY (CMA) to 457 Kakomachi, Hiroshima. MR. & MRS. ALVIN D. HAMMOND (IND-KCM) from Kobe Language School to Kanoya, Kagoshima. REV. & MRS. S. D. ROBERSTON (UCC-IBC) to 12 Gazenbo-cho, Azabu, Minato-ku, Tokyo. Tel. 48-3516. REV. & MRS. RENDELL A. DAVIS (PN-IBC) to 19-9 Tsuna machi, Mita, Minato-ku, Tokyo. MISS HAZEL RIPPEY (MC-IBC) to 532 Nishi Nopporo, Ebetsu shi, Sapporo Gun, Hokkaido. MR. VICTOR SEARLE (E & R-IBC) to 61 Kozenji, Sendai. MISS IRIS ALLUM (MC-IBC) to 75 Okada machi, Kumamoto. REV. & MRS. NORMAN KOEHLER, associate IBC missionaries, working with the NCC, have moved to Sasebo where their new address is Christian Service Men's Center, 9 Moto machi, Sasebo, Nagasaki Ken. REV. & MRS. I. J. HESSELINK (RCA-IBC) to 107 Ohori machi, Fukuoka. MISS TORDIS PETERSEN (E & R-IBC) to 415 Sakuragi cho, Tonodan, Kamikyo ku, Kyoto. MISS MARGARET GARNER (E & R-IBC) to 41 Uwa Cho, Komegafukuro, Sendai. MISS MARY BELLE OLDRIDGE (MC-IBC) to 11 Konno Cho, Shibuya Ku, Tokyo. MR. & MRS. ROBERT H. MATHESON (FEGC) from Yamanashi Ken to 111 Hakuraku, Kanagawa Ku, Yokohama. BRUCE and BARBARA PEARSON 75-2 chome, Maruyamadori, Abeno-ku, Osaka-shi.

### Births

TIMOTHY OLSON, April 18, in U. S. Parents: Pastor and Mrs. George L. Olson (ALM), Saijo Machi, Hiroshima Ken. PATRICIA JUNE MCGARVEY, March 19, in Kobe. Parents: Rev. & Mrs. A. Paul McGarvey (CMA), Hiroshima. CHRISTINE JOANNE



HELLING, December 28, 1954. Parents: Rev. & Mrs. Hubert Helling, (CN), Nagoya. JOAN RUTH MATHESON, May 1, Parents: Mr. & Mrs. Robert H. Matheson (FEGC) Yokohama. LINDA ANN FAIRFIELD, April 27, Parents: Mr. & Mrs. John F. Fairfield (ABC-IBC), Tokyo. TERI LYNN BARRET, March 11, Parents: Rev. & Mrs. W. R. Barret, (EUB-IBC), Chiba. LAWRENCE RAY BRUNS, March 12, Parents: Rev. & Mrs. Robert Bruns (EUB-IBC), Mito. ELIZABETH ELLEN BROWNLEE, March 24, Parents: Rev. & Mrs. R. W. Brownlee (EUB-IBC) Sapporo. LOWELL WINSTON DRUMMOND, April 11 in Yokohama, Parents: Dr. & Mrs. Richard Drummond (PN-IBC), Kamakura. GLEN PEYTON JOHNSON, April 16 in Kobe, Parents: Rev. & Mrs. Glen Johnson (PN-IBC), Ise Shi, Mie Ken. DAVID GEORGE WEISS, March 15, Parents: Rev. & Mrs. William G. Weiss (PN-IBC), Tokyo. JAMES CLUGSTON, March 3 in Sapporo, Parents: Rev. & Mrs. D. A. Clugston, (UCC-IBC), Asahigawa, Hokkaido. PETER FLOYD HOWLETT, March 17, in Sapporo, Parents: Rev. & Mrs. Floyd Howlett, Nayoro, Hokkaido. BONNIE TATEM WILLIAMS, March 6, Parents: Rev. & Mrs. Phillip Williams (E&R-IBC), Sendai. DEBORAH JEAN BEECKEN, March 14, Parents: Rev. & Mrs. Herbert Beecken (E & R-IBC), Annaka. KENNETH CHANDRAH LEEPER, March 20, in New Haven, Conn., Parents: Mr. Dean Leeper (deceased) (YMCA) and Mrs. Leeper. CONSTANCE KLEINJANS, May 8, Parents: Mr. & Mrs. Everett Kleinjans (RCA-IBC), Tokyo. JUANITA JACKSON, April 22, Parents: Rev. & Mrs. W. H. Jackson (SBC), Asahigawa, TOMMY ALLEN MCMILLAN, March 22, Parents: Rev. & Mrs. Virgil O. McMillan (SBC), Shizuoka. WILLIAM E. OLIVER, March 13, in Louisville, Ky., Parents: Rev. & Mrs. Ed Oliver (SBC), Kagoshima. ANDREW CALVIN PARKER, February 27, Parents: Rev. & Mrs. Calvin Parker. (SBC), Kanazawa, GREGORY PAUL, January 22, in Tokyo, Parents: Pastor & Mrs. Paul W. Nelson (SDA) Fukuoka.

The engagement of MISS AMY BUCHANAN (MC-IBC) to Rev. William A. Hio has been announced in Tokyo, the wedding to take place in June after which they will go to Okinawa to work.

MISS MARION LOVELESS (FEGC) to Captain Carl Silfwerbrand.

MISS MAY HEIDECKER (FEGC) to Mr. Stephen H. Felty.

### Marriages

MISS DIORA SPEAR (UCMS-IBC) was married to Chaplain James Landan Williams. U. S. Air Force on May 18.

### Deaths

MRS. CHARLES L. BROWN, formerly a missionary of the EVANGELICAL LUTHERAN CHURCH in Japan, died on February 4 in Charlotte N. C. Mrs. Brown was in Japan from 1898 to 1915, spending most of those years in Kumamoto.

### Visitors

REV. PHILIP E. ARMSTRONG, Executive Secretary of the FAR EASTERN GOSPEL CRUSADE, visited Japan from April 20 to May 14.



DR. E. E. LONG, General Secretay of the UNITED CHURCH OF CANADA, and DR. D. H. GALLAGHER, Secretary of the Board of Overseas Missions, were recent visitors to Japan.

MISS MAE ROSS TAYLOR and MISS ALICE MCGUIRE, secretaries of the Board of Foreign Missions PN, arrived on May 9 for a two weeks visit and inspection trip.

DR. ELMER HOMRIGHAUSEN of Princeton Seminary visited Japan for a week in April.

DR. REMISS REHFELDT, Executive Secretary of the department of Foreign Missions of the CHURCH OF THE NAZARNE, was present for the Assembly of this Mission May 7-10 at Oymadai Headquarters.

DR. & MRS. H. L. TURNER, President of the CHRISTIAN AND MISSIONARY ALLIANCE, and REV. PAUL W. GUNTHER, Salem Oregon, visited the work of this mission during the month of March.

REV. R. G. LEE, Pastor of Bellvue Baptist Church, Memphis, Tennessee and MR. HUGH DYER, a deacon in that church, were in Japan recently, but because of Dr. Lee's serious illness they were unable to carry out their plans for speaking in Japan and Korea.

DR. ARNE SOVIK, Assistant Director, Department of World Missions, Lutheran World Federation, Geneva, visited Japan and several Lutheran groups during April, prior to taking up his responsibilites at Geneva.

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### A Request

We request that the death of all Protestant missionaries who have ever worked in Japan, and who have died within the past year, or who died previously and not yet reported, be reported so that their obituaries may be read at the 1955 Conference of the Fellowship of Christian Missionaries to be held at Lake Nojiri July 28-30, and afterwards published in the 1956 Christian Year Book.

The data desired is:

Full name and denominational affiliation.

Date and place of birth.

Date and place of death.

When first came to Japan.

When last left Japan.

Residence in Japan and kind of work.

If died after leaving Japan, place of residence, and kind of work, if any.

Any other information which should be included.

A. J. Stirewalt, Necrologist,  
3 Nichome Nakajima Dori,  
Fukiai Ku, Kobe.



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## Guide of KYO BUN KWAN

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